

# BOSTON RECORDER.

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## MISSIONARY.

### LONDON JEWS SOCIETY.

Abstract of the Sixteenth Report of the London Society for promoting Christianity amongst the Jews. May, 1824. [Concluded.]

*Palatine.*—Mr. Wolf's reception among his brethren, on his second visit, was truly gratifying. The learned doctors, with whom he had so freely discussed during his former residence there, welcomed him with great cordiality, and, some difficulty having arisen in procuring him lodgings, one of the chief Rabbies himself had a house provided for him, in the Jewish quarter upon Mount Zion. He soon had reason given him to believe that his former labours in the Jewish metropolis had not been in vain. In a letter, dated Mount Calvary, June 21, he writes: "There is now at Jerusalem, by God's grace, a feeling and a spirit of enquiry excited among the Rabbies, even according to the confession of the Rabbies, which never existed among them before." "You will by this time have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ, more clearly than I ever did before." It is satisfactory to know the view which this experienced friend of the Jews, Dr. Naudé, takes of the result of Mr. Wolf's two visits to Jerusalem. Dr. N. writes: "Things in the Holy Land, under Divine Providence, seem at present to be more interesting, and more pressing, than any where else. Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these Modern Jews, and himself succeeded, in great measure, with them. Rabbi Mendel, the most learned Rabbi of the present age, did not refuse to meet Mr. Wolf and his brethren, nor to converse and be friendly with them; they were besides well received by all the other Jews."

Under these circumstances, your Committee are of opinion that they ought no longer to postpone the adoption of effectual measures for carrying on the good work at Jerusalem. Accordingly, they have determined to establish a permanent Mission in that venerable city, and directed Mr. Lewis to proceed thither without delay.

The contributions to the Palestine fund already received, amount to about £700.

*India.*—Jewish schools at Cochin. The Madras Corresponding Committee write respecting them: "Under the blessing of God, we have the assistance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction."

It was hinted in the last Report, that Mr. Sargon had made a discovery which was likely to lead to some interesting disclosures respecting the "Beni-Israel," or descendants of the Ten Tribes. Since that period he has been directed to pursue his investigations on this interesting subject; and for this purpose, he visited Cannanore, where they were supposed to reside. The result of his enquiries is thus stated by Mr. Jarrett.

1st. These people in dress and manners resemble the natives so as not to be distinguished from them, but by attentive observation and enquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise their own children. 7th. They observe the Kippoor, or great Expiation-day of the Hebrews. 8th. They call themselves "Gorahim," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have heard, namely, "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. 11th. They have no Cohen, (priest) Levite, or Nasi amongst them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem; the time of his appearance, and their return, they think, will soon arrive; at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more."

Mr. Sargon ascertained, likewise, that there were considerable numbers of these people living in other places, not far distant from Cannanore, respecting whom it is probable that further research will be made.

When they consider the favourable change which has taken place within these few years, among Christians towards the Jews, and the favourable change which has evidently been produced in the hearts of many thousands of the Jews, particularly the rising generation, your Committee cannot but regard the present period as a very important crisis in the Jewish nation. At no former pe-

riod, since the Christian era, did the returning mercy of God towards His ancient people so distinctly manifest itself; never was such a stir, such an uneasiness about the state of their souls, perceivable among the Jews, as at the present day; never were there so many to be found who, agitated by serious doubts with regard to their religion, were inclined to listen to the voice of Truth, & to devote time and study to solid, serious, humble examination and inquiry.

Whence, your Committee would ask, do these novel appearances, these unprecedented moral movements take their rise? Whence, but from Him, from whom all holy desires, all good counsels do come? Whence but from Him who has promised that "in the latter days, the children of Israel shall return, and seek the Lord their God, and David their King."

## PALESTINE.

From the London Jewish Expositor. MR. WOLF'S JOURNAL.

*Jerusalem, May 3, 1823.*—Rabbi Solomon Sapira is very anxious that I should believe in the wisdom of the Talmud and the rabbinical books. I avail myself of this to enable myself to argue with them on their own ground.

Many Jews called upon me, and read the New Testament in my room; and an old Jew, who had been reading for some hours, made the observation that that book, (the Gospels) must have been written only a few years ago by the King of England; for the Christians of this country are quite of a different opinion. In reply, I showed him the quotations from the Gospels in Rabbi Azariah Adami; and the Jew was entirely silenced.

May 14.—Early in the morning, I set out, with Rabbi Isaac Ben Shlomo and Abraham Shlirto to take a view of the Jewish antiquities. First I went to mount Sival, to see the place where it is supposed that king David, Solomon, and the other kings of the family of David, are buried; several large buildings are to be found there, called by the Turks Nabl Dawud, (prophet David,) and by the Jews "city of David;" and it is believed by the Jews as a certainty, that it is the place mentioned in 1 Kings ii. 10, "So David slept with his fathers, and was buried in the city of David," which is called in 2 Sam. v. 7, "the strong hold of Zion."

The Turks do not permit Christians and Jews to enter the tomb of David, but only to look into it through two windows. We went together to the cave, north of Jerusalem, where it is supposed that the last of the seventy-two Sanhedrin are buried; there are in it seventy-two coffins, which I counted myself; the whole of it is hewn out of one rock.

The third cave to which we went is supposed to be the burial ground of Kalbo Shebua, who was the richest Jew at Jerusalem. In the time that the second temple was besieged by Titus, he provided all the poor of Jerusalem with food.

The fourth place to which we went was the cave of Simon the Just. The piety and integrity which uniformly marked his conduct, induced his contemporaries to honour him with the Surname of Just.

He exhibited an ardent love of his country, by repairing and fortifying the temple and city; and he is said to have rendered the most essential service to religion, by completing the Canon of the Old Testament. This celebrated pontiff was the last member of the grand synagogue.

We went next to the cave where it is said that the three prophets, Haggai, Zachariah, and Malachi are buried. I read to Isaac and Abraham, Haggai ii. Zech. xii. and Malachi i. 11. I prayed at the tomb that the Lord might enlighten my brethren when they read the prophets.

From thence we went to Mount Olivet; the disciples there looked steadfastly towards heaven as Jesus Christ went up.—Why, O Lord, am I not looking steadfastly toward heaven? Why, O Lord, does the old Adam move in me! Wash me clean, O Lord, from mine iniquity, that I may steadfastly look upwards towards heaven! Upon this very mount is a cave in which it is supposed that Huldah, the prophetess, is buried.

In the course of this morning I drank of the waters of Siloth; and the well of Joab, David's captain, was shown to me.

Rabbi Joseph Marcowitz observed to Mr. Fisk, that Faith is not a matter of the head, but of the heart; and it is just the case with one who believes a thing, as with one who loves dearly. Mr. Wolf so much loves Jesus of Nazareth, that no argument could quench his love.

I was glad to hear Rabbi Joseph Marcowitz make such observations, for I do indeed love Jesus my Lord.

Rabbi Isaac Abulafia, several years ago, sent a messenger from Tiberias to the Black Jews in Cochim China, to get information from them about the ten tribes. Those Jews wrote to him that the ten tribes were in Bohara.

Several Jews, sons of the principal rabbies, called on me. They were very proud indeed, and asked me in a very arrogant manner, Why I did not believe in their rabbies? I said to them, I will tell you why I do not believe in your rabbies; the rabbies are followers of those who murdered and betrayed Jesus Christ, the Saviour of the world! The rabbies are false teachers, who teach lies—the rabbies are hypocrites, who teach and act differently! Tell your rabbies, in my name, that they must undoubtedly go to hell, if they do not bow their knee before Jesus Christ, the King of kings, and Lord of lords! Hear ye, sons of the rabbies, the profession of my faith: "The Lord our God, is one Lord, Blessed be his glorious name: His Kingdom endureth for ever and ever! and Jesus Christ is the Son of God, to whom be ascribed with the Father, the same glory, honour, power, and adoration forever!" Let these sayings sink down into your ears, and He will say unto you, "Peace be with you!" Tell your rabbies that I, Joseph Wolf, believe that Jesus Christ is the Son of God; and that I came from England to declare to you this great mystery: "That the Word became flesh, and dwelt among us." And you must be baptized in the name of the Father, Son, and Holy Spirit. Amen.

Wednesday, May 21.—Several young and aged rabbies, of the Spanish and Polish denomination called on me. I addressed them in the following manner:—

"I weep for the Jews of Jerusalem, and my eyes run down with water, for I see them going about, stubborn, obstinate, and stiff-necked, and boasting themselves in their stubbornness, obstinacy, and stiff-neckedness, as did their ancestors of old; and unacquainted with the wickedness of their heart, they boast themselves that they are Abraham's children; considering themselves to be wise, they are become fools; they are liars, unmerciful towards each other; deceitful, covetous, vindictive and despising other nations—crying always, Tem-

ple of the Lord," and never "Lord of the Temple"—boasting themselves to be descendants of those who crucified the Lord of glory, and approving of the wickedness of their ancestors. Their teachers who ought to shine like the brightness of the firmament, go in darkness, and the shadow of death; and as they were not able to see the brightness of the face of Moses, so they cannot see the glory of God in the face of Jesus Christ!"

Rabbi Reuben Hasid called on me, and asked me to tell him openly, whether I had found such wise men among the Gentiles in England, as the Jews are in general? I told him, that a boy eight years of age, in England, has often more knowledge than the most learned Jew at Jerusalem; that Sir Isaac Newton was a greater man than ever appeared among the Jews; and that even at the present time, there are among the Gentiles, thousands, who are wiser than all those rabbies who compiled the Talmud—and that the Jews are the greatest fools on the face of the earth, on account of their having rejected Jesus Christ as their Messiah,—that professing themselves wise, they have become fools—their wise men shall perish, and the understanding of their prudent men shall be hid.

## INTERESTING ACCOUNT OF A YOUNG JEWESS AT WARSAW.

Extract from the Journal of the Rev. A. M'Caul.

The Jewess to whom Mr. M'Caul had for some time given instruction, now began to feel the truth of our Lord's declaration, that in the world his followers shall have tribulation. The Jews had discovered her intentions to become a Christian, and immediately commenced a persecution, in which her own family was foremost. The Jew with whom she lodged, and others in the house, being, most probably, bribed by her uncle, who is one of the richest Jews in Warsaw, treated her so ill, that she began to fear for her life. She therefore came to Mr. M'Caul in the deepest distress, beseeching him to find her a lodging in the house of a Christian. As this could not easily be effected, (true Christians, and lovers of the Jews being rather scarce) Mr. M'Caul, being married, saw no impropriety in retaining her with himself and his wife. She now sent to her Jewish landlord for her little property, which he refused to give up. A proper application being made to the vice-president of the police, he immediately gave an order to have them taken by force; and in the execution of this order, the inspector of the District very kindly went in person. We are glad to have an opportunity of thus making an acknowledgement to the civil authorities. Scarcely was this over, when her mother arrived in Warsaw, having been sent for from the country, in order to use her influence with our catechumen. We, of course allowed her mother, and all her other relatives to visit her. They did many times, and offered her every thing that could be a temptation to a Jewish mind—first a head-dress of pearls—then 500 dollars—all accompanied with tears and entreaties not to bring such a disgrace upon the family: when this availed not, the sum was raised to 1000, subsequently to 1500 dollars with the promise of a good husband, and establishment in a shop in Warsaw. The Jewess, though greatly affected by the anguish of her mother, remained firm. "If it be the will of God," replied she, "He will give me riches, and every thing else you offer; if not, I shall be content without them."

## INDIA.—CALCUTTA.

From the Sixth Report of the Corresponding Committee of the Church Missionary Society, as published in the London Missionary Register for May last.

State and Progress of Female Schools.

The success which has attended the efforts in behalf of Native Female Children calls for congratulation, on the part of all who take an interest in the improvement of the population of this country.

In the former Report, the Committee stated the number of Native Female Schools to be eight; they are now increased to twenty-two. The number of scholars last year was 217; they have now increased to 400.

The difficulty of keeping up any degree of order was at first very great, and has not entirely disappeared; but a growing sense of the benefits likely to arise from education is evident, and recently the establishment of schools has been sought from the avowed desire of receiving instructions in needlework. It is but justice to notice here the encouragement afforded to this branch of the Committee's labours by the Marchioness of Hastings. Her ladyship not only patronised the Schools at the beginning, but also gave work to be done by the scholars; and, a few days before her departure, visited in person most of the Schools, inspected the classes, commended those scholars who had made the greatest proficiency, and encouraged them by rewards. The parents were much attracted by her ladyship's visiting lanes and gullies when Europeans are seldom seen, and by her condescension to their children.

Considering how generally Divine Providence carries on his designs of mercy to mankind by the instrumentality of one another, it is impossible to say how great may have been the good effected by the silent influence of the example exhibited by one so exalted in rank and station as Lady Hastings. Certain it is, that since her ladyship's visit to the schools, the Mistress of the Shyam Bazar School (the only female Teacher whom the Committee could at first find) has been called upon to instruct a respectable Brahminess, a widow, with two other adult females, at her own house, during the hours she is not occupied in the school; and this widowed Brahminess, though herself still a learner, attends daily at the house of a Brahmin, to instruct his two daughters. Who does not hail such an event, as a hopeful indication of improvements, which, by opening to Widows a means of respectable provision, shall assist to quench the flames of the suicidal suttee?

Of the persons who were first admitted to the schools, three Young Women have made sufficient proficiency to be now employed as Teachers. They have each charge of a school containing from 15 to 25 Girls, and acquit themselves with much credit. Three other Young Women will be appointed Teachers of Schools in a few weeks; and ten other Women, who are under a course of instruction, will soon be able to engage in similar work.

On Monday Morning, the 23d of June, a General Examination of the first and second classes of all the Female Schools took place, at the Society's House at Mirzapore. When public notice of the Examination was given, it was not known to the Superintendent that the day fixed on was a noted Hindoo Holiday; it was therefore apprehended that the attendance of the children would be very small; in this instance, however, the parents allowed the children to follow their own inclination; and out of 180 children who were requested to attend, not more than ten were absent; of whom, it was afterwards ascertained, more than half were unwell. This little group were then examined in the presence of many of the Society's

friends. The first classes read with ease the Tract on Female Education, the work of a learned Pandit, and which is considered a rather difficult book, from the number of Sanscrit phrases with which it abounds: others read in books of Fables, and Watts' Catechism, translated into Bengalee. They then exhibited their proficiency in needle-work: and the composure and seeming delight with which the little creatures went through their task, sitting on the mat at the feet of their kind Patronesses, much exceeded what had been anticipated at the first public examination.

A Native Gentleman, well known as the friend of education and of the improvement of his countrymen, addressed the children at the conclusion of the Examination, on the advantage of education, both for time and eternity; and assured them that as soon as they are qualified, the Native Gentlemen will employ them to instruct their daughters. Rewards were then distributed, from a stock supplied by Lady Hastings on her departure from the country.

The Committee beg to observe, that seventeen months previous to the Examination, none of these children, nor even the young women who have qualified themselves to become Teachers, knew a letter of the alphabet, nor could they have been persuaded to enter an European House. The idea of learning to sew, they also at first received reluctantly, considering it degrading: now, on the contrary, their instructress is frequently accosted with "What! no work for us to day?" The effect of this altered feeling on Society at large begins to appear, not only in the case of the Brahmin Widow already mentioned, but in the facts that one of the scholars, eleven years of age, is instructing her two elder sisters at their own home; and, in another quarter of the town, a girl, about the same age, has taught her little sister, a child six years old, to repeat nearly the whole of Watts' Catechism. On this head the Committee will only add, that a Rajah, near whose house one of the Female Schools is situated, lately visited the school and himself examined a little girl in Watts' Catechism; and after inquiring into the state of the School, expressed himself well pleased with what he saw and heard.

Mrs. Wilson on first entering on her arduous work, was usually accompanied by a Brahmin Youth, who had learned English in one of the Society's Schools; both to explain any difficulties that might occur, and to enable her to inspect a greater number of children. This has now become unnecessary, both from Mrs. Wilson's better acquaintance with the native language, and from the eagerness of many of the scholars to oblige and assist her. It was made known in the schools, that if the best readers were present and neatly dressed when Mrs. Wilson should call at an early hour, some of them should accompany her in the palanquin carriage, to visit the other schools, and assist her in hearing the classes. This plan has succeeded far beyond expectation. By 6 o'clock, the best girls are in school, clean and neat, waiting for Mrs. Wilson; and the favoured ones, selected to attend their instructress, with manifest pleasure teach classes in the other schools.

Encouraged by these and similar favourable circumstances, the Committee, in February last, circulated Proposals for the Erection of a Central School, in which "the first classes might assemble from all the schools after their morning lessons, and receive together the instruction now given in detached parties. The saving of labour would thus be considerable, and the improvement of the children would also be much more rapid." The difficulty of procuring a spot of ground on which to erect the Central School, added to the uncertainty as to the line in which the proposed improvements of the Native Town may be carried on, have prevented the Committee from taking any active measures on this head: but the object will be steadily kept in view; and, now that the first difficulties have been removed, and Providence has so clearly opened a way for attempting the improvement of the Native Female Character, they confidently rely on the benevolence of their Christian Friends to enable them to persevere in their labours.

## State and Progress of Boy's Schools.

In their former report, the number of Boy's Schools at this station was stated to be six, containing about 600 scholars. Many petitions have since been received for the establishment of new schools; but, from want of funds, only two of them have been attended to.

The number of the Society's Bengalee Boy's Schools in Calcutta is now therefore eight; all of which, except that at Kidderpore, are situated in the Native Town. In these, the number of boys on the respective school lists amounts to 840; the average number in constant attendance is 777. Besides these, a school is established on a Society's premises at Mirzapore, in which about 40 boys receive daily instruction in English and in Bengalee.

An Examination of the children belonging to these Schools was held in the beginning of last March, which was attended by several of the most respectable friends of the Society. It occupied the forenoon of two days; the former of which was devoted to the English Class and the first classes of the Bengalee Schools, and the latter to the second classes: the sum total of the children examined was 110; including the best English Scholars, about 15 in number. Questions were asked in the usual manner, from the class books already mentioned in the Committee's Reports, and the proficiency of the scholars appeared very satisfactory. About 30 boys were rewarded including six boys of the English School.

In one important respect, the proceedings at this Examination were distinguished above those of the preceding year: the schools at Calcutta, except that at Kidderpore, had not before enjoyed the full benefit of religious instruction. During the past year, the New Testament has been introduced into all the Bengalee Schools. By forbearing to press the introduction of the Sacred Scriptures, so long as there appeared any prejudice against them on the part of the parents, a candid hearing has at length been obtained for them, and all opposition to their being read as a class-book has given way. Questions naturally arise out of the portion of Scripture read; and thus a prominence is given to Scriptural subjects, and much religious knowledge is imparted.

## POONA.

### Extreme Cruelty toward a Hindoo Widow.

The following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful Superstition which is the brand of India:

The victim chosen for this cruel and ungodly exhibition, was the Widow of a Brahmin, who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by two or three Brahmins and about the same number of women, with music, drums &c. Few spectators accompanied the pro-

cession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through which on such occasions precede the act of burning, those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been frequently put to her by the European Gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the Officiating Priests.

I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the Attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, excepting the Officiating Brahmins interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that Gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water, in which the latter Gentleman suffered by incautiously laying hold of her burning garments.

An attempt was now made by the Officiating Priests to carry back their victim to the blazing pile, which was resisted by the Gentlemen present; and one of their number was despatched to acquaint the Magistrate of her escape, and learn his pleasure respecting her; but, before the messengers could return with an answer from the Civil Authority, the Brahmins had persuaded the unfortunate Woman, once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the Native Population on the one hand, or to the Civil Authorities on the other. She declined, however, for some time, to ascend the pile; when three of the Attending Priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless Priests were at hand to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the Gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever.

The unfortunate Woman had no sooner entered the river, than she was followed by three of the Officiating Brahmins; who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the Magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the Woman in the water; but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of Authority to put a stop to such cruel and diabolical proceedings, than the same three men, who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long looked for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer to be carried to the Hospital.

I regret to add, that the Woman died about noon on the following day, forsaken by all her relations as an outcast!

[Lon. Missionary Register.]

From the Christian Watchman.

Translation from the original French. Liberty.—REPUBLIC OF HAYTI.—Equality. PORT AU PRINCE, 25th June, 1824.

21st of Independence. R. INGÉNAC, General of Brigade, Sec'y Gen. to His Excellency the President of Hayti:

To the Rev. THOMAS PAUL, Boston: Sir,—I have received with lively satisfaction your esteemed letter of 12th May last, by Brown and four of his companions, who have arrived at this port in the brig William, Capt. Nowell, from Boston. I have sent these five young men to one of my coffee plantations, where I hope they will be contented; if they are industrious and sober, they will be happy, for there they will find sufficient to make them so. They had written you before going there, and I hope will not delay to make known to you the satisfaction which they enjoy.

I thank you for the care you have taken to send these five men, and I have still room for a dozen, which you may address to me with confidence; in so doing, we shall contribute to assuage the misery of our people, by leading them to gain a livelihood without humiliation and disgrace.

I shall continue to pay the passages of those who come and will engage to place themselves on my plantations, to receive half of its products, as I have done for these five who have arrived, according to the annexed receipt.

I am happy to learn that you had an agreeable voyage, and found on your return, your family in good health; I congratulate you on this pleasure, and pray you to make my compliments to them, and accept the thanks of my family for your remembrance of them.

His Excellency the President of Hayti has received your letter with much pleasure, and desired me to assure you of its reception, and begs you to believe the high consideration he bears you, and the pleasure he would receive on seeing you again in this Republic. I am desirous of informing you, that the President of Hayti, with the view of offering to the descendants of Africans, who groan in the United States in misery and humiliation, an asylum, where they will have the means of enjoying the invaluable right of equal laws and citizenship, has just sent to New-York Citizen Jonathan Granville, to co-operate with the



Society in that city for the promotion of emigration to Hayti, to all the descendants of Africans who wish to come, and will engage themselves in agriculture, the mechanic arts, or in any honest industry, and the Government of Hayti will advance the charges of the passages of those who cannot pay it themselves, and provide for them on their arrival the means of subsistence, until they can procure it themselves by their labour.

I write to day to the said Citizen Granville, inviting him to correspond with you. His address is at N. York, at the house of Charles Collins, near the Franklin Bank. I request you also to write to him. I exhort you to continue your efforts to send us the descendants of Africans, who are with you in Boston. Preserve your health; and receive the assurance of my highest consideration. B. ISOIRAC.

P. S. I have read with pleasure the pamphlets you have had the goodness to send me.

[Here follows the receipt of the consignees of the brig William, for 100 dols. received of Inguac, General of the Republic of Hayti, being the amount paid by him for the passage of the five colored men above mentioned.]

### MISSIONARY.

Condensed for the Boston Recorder, from the Boston Missionary Herald, for August.

#### PALESTINE MISSION.

JOURNAL OF MESSRS. GOODALL AND BIRD.

Malta, Oct. 17, 1823. For various reasons, but chiefly because Mr. Temple was the only one of us who could superintend the printing of modern Greek, it was unanimously determined that he should remain in Malta. The other two, it was thought expedient, should make preparations to embark for Syria. We have been instructed to make Jerusalem, as soon as possible, the seat of our mission and residence; and now providence seems to have opened the way beyond our highest hopes.

[On the 21st they engaged a passage on board a Maltese brig, bound to Cyprus and Beyrout.]

#### Review of their Labours and Mercies.

During the nine months which have elapsed, since the kind hand of our heavenly Father bro't us to this island, we have generally enjoyed uninterrupted health, and have had more comforts and fewer cares and anxieties, than any of those who preceded us in this mission. We have devoted our principal time and attention to the attainment of language, and, in the mean time, have assisted in preaching several times a week in English to very attentive hearers; in conducting various little religious meetings with different classes of society, in different stages of religious knowledge and experience; and in managing a Sabbath school consisting chiefly of English & Greek children, and youth of both sexes, who have committed about 40,000 verses of Scripture & hymns.

#### Parting Celebration.

22. We this evening commemorated the death of our Lord and Saviour. The ordinance was administered by Mr. Temple, and by the Rev. Mr. Wilson, of the London Missionary Society; and between 40 and 50 persons, most of whom have been our constant hearers, united with us in celebrating the love and death of our common Lord. Of these persons, one was of the Romish Communion, one of the Greek, and the rest of the Episcopal, Presbyterian, Independent, Baptist and Methodist connexions. It was truly a feast of love. Many of the spectators as well as of the communicants, were melted to tears.

24. Went on board. Several of our Christian friends "accompanied us to the ship." We united in singing,—

"Blest be the tie, that binds  
Our hearts in Christian love;"

and the Rev. Mr. Wilson commended us in prayer to Him, whose blood was shed at Jerusalem, and is sufficient to wash away the guilt of that wicked city, and of this wicked world.

Our Christian friends at Malta have on this occasion shown us the most marked attention and kindness. Indeed we can say with the Apostle, that, during our whole stay, "they showed us no little kindness, and, when we departed, they bade us with such things as were necessary."

[On the first of November they were in sight of Caudia, the ancient Crete.]

This island is now inhabited by Greeks, Turks, and a few Jews and Armenians. The whole population is estimated at 24,000 souls. The Greeks are here struggling for their independence. As we sailed along, we were shown a Greek town, which is fortified on three sides by impassable mountains, and which has hitherto defended itself against the incursions of the Turks.

#### Cyprus.

6. This morning discovered Cyprus on the left, and remembered, that Paul "left it on the left hand," when sailing over these waters, he went "bound in the spirit unto Jerusalem." May we have the presence of the same Saviour, and receive the consolations of the same spirit! Then in the sure prospect of danger and of suffering for Jesus' sake, we can with the same spirit of devotedness adopt his triumphant language, "None of these things move us;" &c.

7. Instead of being in port, as we had hoped, we are still "sailing under Cyprus, because the winds are contrary." In the Scriptures of the Old Testament, this island was called "Chittim." In the Acts of the Apostles, much mention is made of it under its present name. It was to Cyprus some of those came, "who were scattered abroad, upon the persecution, that arose about Stephen." It was here Barnabas was born. It was here "one Mnason" lived. It was to Cyprus Paul and Barnabas sailed, after they had "been sent forth by the Holy Ghost" to preach to the Gentiles. It was in this island, "the deputy of the country desired to hear the word of God, and Elymas the sorcerer sought to turn him away from the faith." And it was here Barnabas sailed, after he and Paul had "departed asunder the one from the other."

10. Walked a mile up to town to visit the English Consul. He is a Greek, about 50 years of age, and speaks Greek, French, Italian and Turkish. We informed him that we had a box of Greek Tracts, which we wished him to take in charge for distribution, and showed him some copies of them as specimens of the whole. All present immediately began to look over them, apparently with much interest. The Consul read two or three pages in Dr. Payson's Address to Ministers, and spoke highly of the style, in which the author, translator and printer had executed their work. He told us, that there were about 70,000 Greeks on the island, that many were unable to read; and that many who could read were too poor or too indifferent to purchase the Scriptures, of which large supplies had been sent him.

[On the 14th Messrs. Goodall and Bird sailed from Cyprus, in company with a Turk, 2 Greeks, two Armenians, and an English gentleman, who had travelled in Egypt with our countryman, Mr. Bradish. The company is represented as being able to read and to speak no less than 15 different languages.]

15. Find ourselves this morning in sight of "that goodly mountain, even Lebanon," which Moses prayed so earnestly to behold. Its summits are covered with snow. "Will a man leave the snow of Lebanon which cometh from the rock of the field? Yet have my people forgotten me," saith the Lord.

#### Beyrout.

22. Walked out. The Arabs appeared very civil and friendly. Some of them gave us fruits as we passed the doors of their cottages, and invited us to stop and take coffee with them. The children generally appeared cleanly; and some of them, who have picked up a few Italian phrases, said to us, "Buon giorno" (good morning) although it was near sun-set.

[Having taken possession of their "own hired house," the brethren had several visitors; among others, a Maronite priest, who "brought as a present to the ladies, two beautiful pigeons, as white as the snow of Lebanon."

In the evening the Maronite priest, whose name is Simeon, called and brought again the pigeons, which in the course of the day had made their escape. When we thanked him for his kindness, he said, in a manner the most meek, serious and impressive, "When the infant Jesus was first bro't to the temple, and the aged Simeon took him in his arms, and blessed him, the parents of the child being poor, had nothing to bring but a pair of turtle doves or two young pigeons; and when I heard of the arrival of these good women, and thought, who have I to present them, being poor, I could think of nothing to bring but these two pigeons."

#### Condition of Females.

Dec. 6. Mr. King's instructor takes much notice of our manners and customs, especially of the attention bestowed on the ladies; and laughs very heartily that they are served first at table. This has given us an opportunity of speaking to him on the importance of female education, on the intelligence and influence of the female part of the community in America; and on the good they frequently do by instructing youth, by their epistolary and other writings, and by their activity in the cause of humanity and religion. He replied, "The English ladies have some understanding, the Arabian women have none." Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country.

#### Various Notices.

9. This day completes one year since we left the land that gave us birth. We spent the evening in exercises of devotion. We have great cause for gratitude, that our entrance into this land has been so speedy, and with so favourable auspices. Mr. King had remained in this region, rather hoping than expecting our arrival, and has been to us as a brother indeed. The English Consul and his lady have treated us as if we had been their own children. Our entrance has been in all respects far beyond our hopes.

14. Several Arab women called, to whom we read the Scriptures, and upon whom we urged the importance of being able themselves to read, that they might spend their Sabbaths in a pleasant and profitable manner. One of them appeared anxious to learn, but doubted whether it was possible. The experiment, she said, was once made in a convent, and only two out of a large number, were found to have any understanding. We endeavored to convince her of her error by telling her that Mrs. B. and Mrs. G. had been in the country but a few days, and yet had already learned to read several words in the Arabic, and would in a short time be able to teach them.

#### JOURNAL OF MR. FISK.

##### Conversation with a Catholic Priest.

August 12. Visited the Maronite nunnery of Mar Elias, about a mile S. W. of Antioch, on the summit of a hill. It contains 40 nuns, and four priests belong to it who perform the service of the chapel. I carried a Bible to give to the nunnery. One of the priests began by saying it contained errors of translation. I asked in what passage, and he mentioned two verses. We called on him to produce a Roman edition that we might compare them. He hesitated. We urged him. He attempted to turn the conversation to other subjects. We refused to enter into any conversation until the passages were examined. He said he had no Arabic Bible or Testament, but the Syrian and Carshun differed from the edition which we had brought. After much delay we induced him to bring forward his Syrian and Carshun Testament. It is printed in parallel columns, one in Syriac, and the other in Carshun, i. e. Arabic words in the Syriac alphabet. The passages were examined, and to his mortification were found the same, word for word, in his book and in ours.

Vexed at this, he began to attack us in a most violent and ill-tempered manner, about the seven sacraments, particularly auricular confession. We tried to call his attention to the Scriptures. He appealed to the Fathers, and became so vociferous and insolent in talking about Augustine, that I at length said to him, "What need have we of Augustine?" and repeated several times with as much emphasis as I could—"What need have we of Augustine?" To my astonishment he replied—"What need have we of Christ?" as much as to say we need Augustine as much as Christ. Mr. Wolff said to him, "We must pray for each other, that Christ would enlighten us." He replied angrily, "God forbid that you should pray for me." Here he was stopped by the interference of another priest. We offered to leave a Bible and Testament, but they were refused.

[Of the labors and situation of the missionaries to Palestine, Rev. Mr. Jowett thus writes from Malta to the Cor. Sec'y, under date of May 3d.]

Of the mode of their proceedings in their mission at Jerusalem, I can speak as an eye witness, and in a humble degree a partaker in their labors. Nothing could be more quiet, harmless, and unimpeachably correct, than their way of preaching the Gospel. They received into their houses all that came unto them: but there was no crying or lifting up of their voices in the street, as if they meant to make a party. On the contrary I think your missionaries have an admirable way of avoiding party-spirit, which they retire from, putting every man on his own conscience. I trust, therefore that the good Shepherd will preserve them from the wolves by whom they are surrounded. Many has he preserved in that very city: the pages of Scripture abound with the records of them. But if the old curse still hangs over that spot,—"It cannot be that a prophet should perish out of Jerusalem,"—and if our dear brethren should yet have more to suffer, you in America and many others will be praying for them, that they may have grace and courage boldly to follow the Captain of our salvation, who was made perfect in sufferings; who before Pontius Pilate witnessed a good confession; and who shed his blood in Jerusalem for the redemption of the world.

May your Society and your countrymen be roused by the calls from the East to a new ardor in the cause of missions; & stand up like the heart of one man, devotedly resolved to multiply all your past exertions ten-fold, year an hundred fold.

[In a postscript dated March 16th, Mr. Goodall says, that the brethren at Jerusalem were still in trouble. Through the agency of Mr. Abbot, the English Consul at Beyrout, he had procured a special document from the Pasha of Damascus, which he had sent by express to Jerusalem; & which it was hoped, would put an end to the disturbances. Let prayers be offered continually, says Mr. Goodall, that our brethren "may be delivered from those who do not believe in Judea."

[A letter from Mr. Temple, dated Malta, May 4th, to a Clergyman in this vicinity, says,

"I have just learned, from a letter dated Beyrout, April 16, that all our brethren were quiet and in good health in the Promised Land."

#### SANDWICH ISLAND MISSION.

##### JOURNAL OF THE MISSION.

[The missionaries were responsible by agreement, for the port charges at Hanaroorah; but the king generously remitted them. A translation of his letter on the subject, is here given.]

#### To Capt. Olesby.

Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbor. Nothing at all. Grateful affection for you.

RHO-RHO I—i.

#### Anniversary of the London Missionary Society celebrated.

14. Joined Mr. Ellis and with the people in celebrating the Anniversary of the London Missionary Society. The people assembled at the usual hour at the church. Mr. Bingham opened the meeting by singing and prayer. Mr. Ellis preached from Dan. 12: 4. "Many shall run to and fro, and knowledge shall be increased;" giving to the people an account of the origin and labors of the Society—the effects of missionary labor—the design of the missionary here to increase true and divine knowledge among them and encouraging them to hope, that they themselves, now receiving the Gospel, would ere long be engaged in the laudable efforts to impart it to the destitute who know not God.

#### LETTER FROM MR. BISHOP.

[An extract of a letter from Mr. Bishop to the Assistant Secretary of the Board, will show the general state and prospects of the mission three months later than any of our published accounts, that is, till the middle of January of the present year.]

We are still going on prosperously in our work, "having obtained help of the Lord." On the last Sabbath our congregations were enlarged to a much greater number than ever attended before, in consequence of the observance of the day being enjoined by the king. We expect, likewise that it will continue to increase for several successive Sabbaths, and we find that the more they attend the more willing they are to continue the practice. It is a matter of gratitude to the Great Head of the Church, that we have not first to labor in pulling down the temples of superstition ere we can find materials to build up the temple of the living God. In this respect we are privileged above our brethren in the Indies. But though we are thus favored; in another respect, we labor to a disadvantage. The people are here entirely rude, without any knowledge of the arts, or sciences, without any standard of morals, without any mental culture, and with scarcely any conscience of right and wrong, as right and wrong are regarded by the Supreme Being. Tell them that such an act is sinful, and they will assent to it readily, but will not seem in the least to know what is meant by a sin against God. In fact the common people neither have or desire to have any opinion or will independent of their chiefs, to whom they pay the most implicit deference, and whom they consider as incapable of a wrong action. It is for this reason that we pay a particular attention to the instruction of the chiefs, that through them we may obtain access to the people. If this course were not pursued, our labor would be in vain in attempting to arrest the attention of the common people.

#### VISIT OF REHO-REHO TO EUROPE AND THE UNITED STATES.

It seems that this young prince had for some time cherished a desire to see those remote countries, of which he had from his childhood been accustomed to hear many interesting things; but of which, from the scanty means allowed him, he must have had very inadequate conceptions. To gain information, political and commercial, to gratify curiosity, and eventually to increase his wealth and power, are said to be the principal objects that came within the scope of his designs. He particularly expressed his desire to behold the king and court of England.

On the 27th of November last, the necessary preparations having been completed, the king embarked in the L'Aigle, Capt. Starbuck, for London.

In the language of Mr. Bingham,—"the people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants."

As it entered into the original plan of Reho-reho to visit this country, it is possible that he may be seen here during the present season.

It is pleasing to add, that the desire for instruction among the natives of the Sandwich Islands has increased, and the work of the mission has made progress, since the departure of the king. May this young Ruler return to his people, thoroughly convinced that "righteousness exalteth a nation."

#### CHOCTAW MISSION.

[During the last spring, there was an unusual seriousness at Mayhew; several persons became hopelessly pious; and others were thoughtful, inquiring and anxious. Mr. Kingsbury has recently forwarded the following account of this visitation of mercy, in a letter addressed to the Corresponding Secretary, and dated June 16, 1824.] Extract.

About the middle of December, some of the female scholars manifested an unusual spirit of inquiry on religious subjects. Many interesting questions were asked their teacher, relative to their situation after death. A weekly prayer meeting was commenced Dec. 27th, for the express purpose of praying for the influences of the Holy Spirit upon the children of the schools. "A spirit of prayer appeared to increase: particularly during the month of February. The state of feeling among our hired people, and the female scholars, became daily more interesting. While things were in this state, we were visited by two preachers of the Methodist connexion. One of them was with us a number of days, and at different times.

On Sabbath evening March 7th, after a discourse by the pastor, I referred to these appearances of unusual piety, in the minds of a number, for the salvation of their souls. The attention continued through the week. Sabbath the 14th, there was increasing evidence of the special operations of the Holy Spirit. Two or three gave evidence that they had passed from death unto life. Monday the 15th was an interesting day. The prayer meeting, in the evening, was very solemn. An united and extraordinary spirit of prayer for the salvation of sinners was manifested. A number appeared deeply sensible of their guilt and danger. During the two following days, two of our hired men, who for several days had been in great distress in view of their sins, were enabled to cast themselves on the Savior, and found rest and peace to their souls.

For a time most of the female scholars appeared to be the subjects of religious impressions. Two or three gave evidence, that they have been born into the kingdom of the Redeemer.

Three white men, who labor for us, and two black women who are employed in the kitchen, and one white man, a neighbor, who has also lived much in our family, have been received to the fellowship of the church.

It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighborhood, and two or three at the distance of 25 or 30 miles, have shared more or less in its influence. One instance I will mention.

Mr. M. a white man, who has a Choctaw family and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of his soul, "O Lord, have mercy on me!" He cast himself on the mercy of the Savior. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey, hardly knowing whether he went. His communion was with his God. On reaching home he embraced his family as he had never before done. A neighbor who came to his house and

conducted in an insolent manner excited no emotions of anger; though, a few weeks before, he would have come at the peril of his life. All his acquaintance acknowledge the change, which he has experienced. In his own language, "the Spirit of God met with him in the wilderness, and tore his proud rebellious heart all to pieces." His inquiry now is, "Lord, what wilt thou have me to do?" He could not rest, until he came back to spend the next Sabbath with us, and to tell us what the Lord had done for his soul.

This man was born in Ireland, is near 60 years old, and has passed through many scenes of uncommon peril. He was one of the two hundred, who escaped the slaughter of St. Clair's defeat, when about 1200 of their comrades were either killed or wounded. In Kentucky, himself and a companion had twelve guns discharged at them, by Indians who were lying near them in ambush. His companion fell; he escaped. How signal has been the mercy of God, in conducting, by his unseen Providence, this aged sinner, through so many perils, that when covered with grey hairs and tottering on the brink of the grave, he might here in the wilderness, obtain pardon through the blood of Jesus, and an inheritance among those who are sanctified.

### BOSTON RECORDER.

SATURDAY, AUGUST 7, 1824.

Abstract of the Sixth Report of the Board of Directors of the PRESBYTERIAN EDUCATION SOCIETY, presented at the Annual Meeting May 13, 1824.

Societies for the education of poor and pious youth for the Gospel Ministry are of American origin. They have grown out of circumstances which distinguish our situation from that of every other people on the globe. In other countries religion is supported by law; the office of a priest is coveted as a living. But in this country religion is supported by the voluntary contributions of the people, and where these fail, there is no remedy—the country becomes a moral waste. In the old world, the population is either stationary or but slowly progressive. The provision which is now made for the support of their clergy, with a small and gradual augmentation, will answer all their demands for ages to come; but in this country, if the number of ministers were now fully adequate to the supply of all our wants, such is the rapid increase of the people, it must be multiplied twenty fold to keep pace with our progress for a single century.

Hence it will be readily perceived, that an experiment is going on in this country of momentous interest to us and our posterity. If the population should continue to increase as it has done, there will be within the limits of the United States, after the lapse of one century, nearly two hundred millions of souls. They will be the children and the grand children of the generation now upon the stage. What security have we that they will worship the God whom we worship; that they will bow the knee to the Saviour whom we adore? Are our religious institutions founded on such a basis, that they will surely grow with our growth and strengthen with our strength? As the pioneers of cultivation ascend along the banks of our streams, and convert the forest into a garden, will the spires of Jehovah's temples every where mark their progress? Will incense and a pure offering ascend from the summits of the Rocky Mountains? and will the voice of the sweet singers of Israel and of those who go up to the house of God in company be heard along the shores of the Pacific? What reason have we to indulge anticipations like these?

Consider the manner in which our new settlements are formed. The first settlers are men of little or no property. It is usually several years before they are able to erect comfortable dwelling houses, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period they are from necessity without schools, without ministers, without any of that influence or those institutions which are the glory and the safety of older sections of the country. By the time that they are able to support these institutions, long habit has made them contented without them. Under such circumstances, we should naturally suppose that infidelity and every species of error would take root and flourish. Such is the fact. Every account represents the condition of the inhabitants in these settlements as deplorable for ignorance and irreligion. Yet these are the men on whose spontaneous efforts we are relying for the transmission of a pure religion to one quarter of the human race!

These representations are not the dreams of the visionary. The records of our colleges and our churches furnish decisive evidence that there has been already a degeneracy, rapid beyond example, and almost beyond belief. For many years after the settlement of New England, there was on an average one liberally educated minister to five or six hundred souls; now, including ministers of all denominations, there is not one to twelve hundred souls, and in many extensive districts, there is not one to three thousand souls.

It is time to inquire, How shall we check the progress of degeneracy? How shall we escape the evils which threaten to overwhelm us? Societies must be extensively organized for the education of pious young men for the ministry, and other Societies must be formed to send them, when educated, to our destitute settlements. In this way, and in this way only, can the evil be effectually remedied.

Impressed with these views, a number of clergymen and laymen, on the 23d day of October, 1818, laid the foundation of the Presbyterian Education Society. This Society is auxiliary to the Education Board, established by the General Assembly, and makes an annual report of its proceedings to that body. The Branches of our Society consist of Executive Committees, appointed by the Board, and of Auxiliary Societies voluntarily formed, together with associations subordinate to either of these or to the Board.

At the date of the last report it was stated that there were seven auxiliary societies and sixteen executive committees acting in connexion with the Board. To these three have been added in the course of the year, viz. the Executive Committees of Champlain, Niagara, and Washington county, Tennessee.

The Executive Committee of New York report that they have assisted seventeen young men under their care.

The Executive Committee of Long Island report that they have had three young men under their care.

The E. C. of Morris and Essex have had under their care, during the last year, six young men. The E. C. of the county of Orange have one beneficiary.

The E. C. of the Northern Associated Presbytery have expended since their last report, two hundred and sixty-seven dollars and ninety-eight cents. The committee lament that they have been under the necessity of reducing the number of their beneficiaries from six to four.

The E. C. of Columbia state that they have expended fifty dollars, principally in the support of a young man at the college in Schenectady.

The E. C. of Chenango report that they have one beneficiary. The Committee encourage us to hope that several young men will soon be taken under their care.

The E. C. of Onondaga state, that of the five beneficiaries mentioned in their last report, only two remain under their care. Two have been dismissed, and are now provided for by other societies, and one is dead. None have been added during the past year in consequence of the low state of the funds.

The Directors of the Western Education Society report, that their efforts have been directed during the past year to the erection of a boarding house for the accommodation of their beneficiaries. Fifteen acres of land have been purchased, and a house has been erected in the vicinity of Hamilton College, of dimensions sufficient for the accommodation of fifty young men. The number of beneficiaries under the care of this auxiliary in December last was twenty-four.

From the Report of the Executive Committee of Ontario, it appears that on account of the low state of their funds, two of their beneficiaries have been obliged to withdraw from the patronage of the Society, and that they have now under their care only four students.

The Rochester Education Society has two beneficiaries under its care.

The E. C. of Crawford county, Penn. report that they have no beneficiary under their care, but expect to select one soon. The settlements in that part of the country are yet in their infancy.

The Directors of the Education Society of Grand River, Ohio, report that they have expended about eighty dollars in the support of a beneficiary who is now prepared to enter college. They express a hope that before the expiration of the present year they shall have received several young men under their care.

The Presbyteries of Grand River and Portage, deeply impressed with the necessity of greater efforts for the education of young men for the ministry, after long and careful deliberation, proceeded at a joint meeting, held in May 1822, to take the necessary measures for the endowment of a classical and theological seminary, to be located in the northeastern part of the state of Ohio. Thus far they have met with very encouraging success. In the course of about twelve months they have obtained subscriptions in money, lands, books, provisions, and clothing, to the amount of more than three thousand dollars.

The E. C. of East Tennessee have received during the past year, seven hundred and ninety-two dollars, and the parent Society has aided them by a donation of one hundred dollars. The greater part of the above receipts were expended upon fifteen young men now in the Theological Seminary at Knoxville. The whole number of beneficiaries under the care of the committee is nineteen. There are also four who have been approved as candidates for charity, and several others will probably soon apply for aid.

No reports have been received from the Executive Committees of Philadelphia, Genesee, Cayuga, Bath, or West Tennessee, but from the latest previous reports, it appears that they had in all, seventeen young men under their care.

Of the Executive Committees and Auxiliary Societies connected with the Board, 16 have transmitted their reports, and have had under their charge the last year, eighty-six young men in different stages of their education. If we allow to those committees and auxiliary societies whose reports have not come to hand, the same number of beneficiaries as were mentioned in their last communications, the result will be, that this Society, in all its branches, has had under its care in the course of the year, one hundred and three young men preparing for the gospel ministry. The number mentioned in our last report was one hundred and two.

The precise amount of the receipts and expenditures of the branches of the society cannot be stated, but it appears that ten of the branches have received the last year more than five thousand dollars, and it would be safe to estimate the whole receipts of the society and its branches at more than seven thousand dollars.

Several of our auxiliaries have received important aid during the past year, by contributions in provisions and clothing; many persons who feel unable to contribute money, might render very valuable aid to our beneficiaries by the donation of such books as are required in their classical course.

Conclusion.—Scarcely ten years have elapsed since the formation of the first Education Society in the United States. In this short period more than seven hundred young men have been assisted in obtaining an education for the ministry. In a short time, with a few exceptions, they will all have entered on the great work to which their lives are consecrated. When we think of seven hundred young men, selected for their talents as well as their piety, added to the number of liberally educated clergymen—seven hundred faithful pastors, employed every week and every day in instructing the ignorant, in consoling the afflicted, in counselling the young, in reproving the vicious, in awakening the careless, and in directing and animating the efforts of the virtuous—seven hundred young men deeply imbued with the benevolent spirit of the age in which we live, scattered over every part of the United States, and lending their active influence to the cause of Bible Societies, of Foreign and Domestic Missions, of Sunday Schools, and in short, of every institution which has for its object the glory of God and the happiness of man—when the Board consider that all this will have been accomplished within a few years, by voluntary associations for the education of young men for the ministry, they feel assured, that the God of our fathers will be the God of our children, and of our children's children, unto the latest generation.



## JEWIS GIBRALTAR.

The Rev. C. Nest, a missionary from the London Society, has labored for some time at Gibraltar, and with some success—but the difficulties are many. He has thought it advisable to leave that station for the present, and visit England, with the hope of greater usefulness.

## JEWIS OF LEGHORN.

They have hitherto received kindly advances from Mr. Way and others, who have conversed with them on the great point at issue between Jews and Christians. A Polish Jew has been recently baptized at L. by Mr. Hall, chaplain to the English factory. There are here schools on the Lancasterian plan for the education of Jewish children.

## JEWIS IN PRUSSIA.

At Königsberg, the good seed of the word sown by the Missionary Hoff, has taken root in the hearts of many Israelites, some of whom have made an open profession of faith in Christ, notwithstanding the severest trials. In the same city the Gospel is faithfully preached from many pulpits. Of forty deans in Prussia and Lithuania, there are cordially united in the object of the restoration of Israel. The plan of a school for Jewish children, formed in 1822, has been relinquished as impracticable, and the funds of the Königsberg Committee, raised for this object, have been devoted to the general objects of the Berlin Jews Society.

## GERMAN JEWS IN WARSAW.

They have almost all plunged into infidelity, in endeavouring to emerge from rabbinical superstitions. We have, however, good grounds to hope, (says Mr. McCaul,) that God has already made an instrumental in bringing back some to the true religion of the Bible, and that others have been excited to search for the truth. We have four reclaimed instances of learned Jews being reclaimed from the lowest depths of the errors of Spinoza, and brought to the knowledge of the Saviour. Some of these Jews express a confident opinion, that in one or two years at most, the missionaries will see abundant fruit of their labors. The services of the Sabbath are regularly attended by the Jews in increasing numbers.

## JEWIS IN HOLLAND.

A Tract Society was formed four years ago in Amsterdam for their benefit, which has been growing and flourishing ever since—has extended its operations into every part of the country—numbers above 2000 subscribers, and has published thirty-six tracts. A small female association was just commenced in the same city, as an auxiliary to the London Society; its contributions are yet small in amount, but they form a token of love to the cause, and will be accompanied with some humble and earnest prayers. Here and there an individual Jew seems to be brought under the influence of the Holy Spirit by the instrumentality of Mr. Thellwall's preaching.

A disposition to examine and inquire, in some instances clearly manifested. The Directors of the Jewish Synagogue at Zalt-Bommel, in Gelderland, applied to the Rotterdam Society for New Testaments and Tracts, some time ago; they have since requested copies of the New Testament and Tracts in Polish and German-Hebrew.

## IRISH AUXILIARY JEWS SOCIETY.

The anniversary meeting was held April 6th.—The Report was of the most interesting description. A spirit of harmony and Christian love pervaded the proceedings. The cause of Israel seemed warm to the hearts of Ireland. The representatives of the Society have equalled those of former year, and the permanent income has considerably increased, by the formation of various new associations.

## FRANCE.—Anniversaries lately held at Paris.

TRACT SOCIETY.—On Tuesday, April 27th, 1824, was held, at No. 10, Rue St. Marie, Paris, the Second Anniversary of the Religious Tract Society of Paris. Since the commencement of the publication, about 140,000 Tracts have been circulated, of which 77,000 were distributed last year. The receipts were more than the expenditure, but the friends were invited to exert themselves to meet increasing demands on the society. BIBLE SOCIETY.—On Wednesday, April 28th, 1824, was held at Rue de Clerf, No. 21, the fifth anniversary of the Protestant Bible Society of Paris. The Report it appears that in fifty-five departments of France, there are Auxiliary Bible Societies established, organized, and in full operation; and that in each of these departments a number of Bibles and Testaments has been sold, or delivered gratis, to the amount of some thousands, during the last year.

MISSIONARY SOCIETY.—On Thursday, April 29th, 1824, was held the first Anniversary of the Missionary Society for the propagation of Christianity among the Heathen. By the Report it appeared that the Society had only existed fifteen months, during which time nine Auxiliary Societies had been formed; a Missionary, the Rev. Mr. Lane, had been sent to Palestine; and a Mission-house had been established at Paris for the reception of Missionaries. Three from the Missionary Society at Basle had been placed there; (who were present at the meeting); one was on the point of departing for London, and from thence to Calcutta, for Serampore. Mr. WADSWORTH gave an account of the finances, and urged the necessity of great exertion to increase the funds. He pleaded very ably and feelingly the cause of perishing millions.

## LONDON MISSIONARY SOCIETY.

The thirtieth annual meeting was held on Thursday morning the 13th of May. The report communicated the gratifying information that the income of the Society for the last year exceeded that of the preceding year, in the sum of £2,736, while the disbursements were less than the preceding year by £182. It was further stated, that during the past year, no fewer than 47 auxiliary societies and associations had been formed in various parts of the kingdom, warranting the expectation of still increased income during the year ensuing. The presence of Dr. Morrison from China, and the affecting events which have recently occurred at Demerara, gave an unusual interest to the proceedings at this anniversary. Among the resolutions passed on the occasion were the following:—That the Meeting contemplates, with sacred delight, the completion of a translation of the Holy Scriptures into the Chinese language, by the

Divine Blessing on the unwearied labours of the esteemed Missionary of this Society, the Rev. Dr. Morrison, assisted by the late lamented Dr. Milne, and the preparation thus made for the Evangelization of that vast Empire, and other populous countries in which the same language is read—that the Meeting considers this important event a most powerful call upon the Christian World, generally, and upon the London Missionary Society, under whose auspices it has occurred, most particularly, to promote, by every practicable method, the diffusion of the Divine Treasure now provided, and the accomplishment of the general purpose of the Mission long established for that extensive and interesting country and the adjoining nations employing the Chinese language.

That, while this meeting feels grateful satisfaction in reference to the general state of the Society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the colony of Demerara; its deep regret that intolerance and persecution should have been so awfully manifested; its solemn conviction, that, notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary the late Rev. John Smith has been established, on the ground of unequivocal evidence; its affectionate sympathy with his widowed relict and mourning friends—relieved by the consolatory remembrance, that, while the honour of a Martyr's name invests his memory, the Spirit of Glory and of God rested upon him in the scenes of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality; and above all, the Society cannot but express its hope, that, from the justice and liberality of the British Legislature, a reversal of the fatal sentence may be obtained; and its cheering persuasion, that in the results already secured, these disastrous events have fallen out rather unto the furtherance of the Gospel.

Wesleyan Missionary Auxiliary Society for the London Districts.—This Meeting was held on Wednesday Evening, April 28th. The Report was read by the Rev. SAMUEL WARREN, which stated the sum raised by the Auxiliary Society for the London Districts for the last year to be £5,719. 17s. 4d., being an increase in comparison with the year preceding of £605. 0s. 3d. The Report also stated that nine additional Branch Societies had been formed during the year in the London Districts.

From the address of LIEUT. GORDON, which chiefly related to the Irish Mission, and the moral state of IRELAND, we give the following passages.

"That what he stated might not rest upon general assertion, he would give one example which had come under his own observation, but which respected any particular individuals, but which respected a section of country which occupied three days of his investigation in company with the High Sheriff of one of the counties. They went out at eight o'clock in the morning to examine the state of the population, and began an itinerant survey of the different families. They commenced with the cabin nearest the spot from whence they set out; and the investigation was so awfully interesting, that it occupied them till the sun went down. They renewed it the next day, and on the third day in the same manner. In the course of all the cabins visited in these three days, there was not found one copy of the Scriptures, nor a book on the subject of the Christian Religion which could convey any idea of the doctrines of Christianity. There was just as much ignorance in that section as there were people; there was not one individual who could give any account of Christianity in the vaguest manner, & at this place not three hundred miles from that in which they were then assembled. It might give some idea of the moral state of the population of Ireland to refer to an annual assemblage of the peasantry, who frequented particular wells in the belief of deriving benefit from the supposed virtue of their waters. This was a specimen of a gross idolatry, which if it did not lead them to worship stocks and stones, made them worshippers of wood and water. The only difference between these people and pagan idolaters was, that the deities of the latter bore in their appearance some resemblance to rational beings; but in Ireland they worshipped the elements and the productions of nature. He had been accustomed to calculate the numbers of persons collected together, and there was a gentleman with him who was also a military man; and both agreed that there could not be fewer than fifteen thousand persons at one of these wells which they visited. Both were anxious to witness the progress of the ceremony, and they took their stations near the well. The ceremony commenced by the devotees drinking the water, and as soon as they had received a mouthful, they proceeded round the well on their knees, where they were severely cut with the large sharp stones placed about it. He knew not whether the sight was most calculated to excite feelings of pity or of disgust. After that part of the ceremony was gone through, they crawled about fifty yards off to a high tree, and cut off a large slip of the bark, which was considered an infallible specific against every evil. The house would not burn where this bark was; the cow would not die; and, in short, it was put in the place of that protecting Providence under which we all lived. After this they crept round the tree nine times upon their knees, muttering their superstitions. From the tree they went to a holy stone at a distance of about fifty yards, near which a broad flag was elevated upon two supporters. This was supposed to possess a virtue that cured all diseases of the back; and creeping under this stone was a certain remedy for all rheumatic pains, but especially when seated in the back. They then retired to an encampment about five hundred yards from the spot, containing about sixty-five tents, where the scene was entirely changed; and there a new account was opened with conscience; and feasting, drinking, and the most abandoned profligacies, were carried on till midnight. He calculated by his watch the number of persons who went round the well on their knees in a minute, and in the three days it amounted to upwards of eighty thousand persons! This scene was going forward every day from six o'clock in the morning till six in the evening. This was one instance of Irish superstitions, which was calculated to let in a dim light on the moral state of the population of that country; and where was there a part of the world which appealed more forcibly to the feelings of the British public? And where was there a scene where its exertions were more demanded?"

[Lon. Meth. Mag.] Facts collected from the N.Y. Mr. Register.

UNITED FOREIGN MISSIONARY SOCIETY. A letter has been received from the Rev. Mr. Chapman, giving some account of the origin and progress of an Indian Agricultural settlement, which has lately been formed. This settlement has received the name of Hopefield.

UNION MISSION.—Extracts of a letter from Mr. Chapman, dated Hopefield, March 29th, 1824. After having previously, in several instances, conversed favourably on this subject, several Indians came forward, early in the Autumn of 1822, and proposed to build them cabins at Union, and plant in the neighbourhood; but from the extent of this establishment, and the peculiar circumstances of the Indians, this scheme could not be encouraged. It was soon after resolved to form a new settlement four miles from Union. The ill health of Mr. Donny, our interpreter, and some other circumstances, delayed the commencement of the settlement, until the first day of December last. Br. Wm. C. Requa, Mr. Donny, and myself then began our operations.

Br. Montgomery also joined in these labours, and at attention to their language, as far as his feeble health would admit. Between this date and the nineteenth of February, we built a log cabin for the interpreter, and one for ourselves.

Much time was also occupied in visiting the Indians at their encampment, counselling them concerning their late difficulties, and going with them to Fort Smith. On the 19th of February, Brother Requa and his wife, Br. Montgomery, and Mr. Donny commenced their permanent residence at this place; they were accompanied by Pau-hunk-sha, a respectable Indian and his family, who have declared that he would settle here when he saw us settled. He immediately commenced the building of a cabin. On the 5th of March, Mr. Donny was joined in marriage to a native whom he named Mary. She appears to be a very respectable woman. On the 15th, Waushingah-lagena, (or beautiful bird,) and with two brothers-in-law, Sesah-monah, and Apesincheb, with their families, came to join the settlement. In taking this step, they, as well as Pau-hunk-sha, have been subjected to the reproaches of some of their degenerate countrymen; but they appear firm. Of the 24 acres which we design, with the Divine aid to cultivate this season, we have appropriated 6 to ourselves, and the remaining 18 was divided between the five Indian families, including the interpreter.

The soil is a mellow loam, of the richest quality and the situation is so nearly in the neighbourhood of several salt licks, that the Indians easily supply themselves with meat, without material interruption to their labours. After measuring off the several lots, we began with the Indians, to fell the trees, and clear the land. The women and children unite in labouring with surprising vigour and perseverance. In addition to the constancy of the Indians in labour, it is pleasing to observe the regularity of their deportment, but especially to see with what interest they listen to the Gospel, which has begun to be communicated, by means of written sermons and prayers, without the continued interruptions of interpretation. It is also pleasing to notice their observance of the Sabbath.

Our present situation in connexion with the Indians, affords us much greater facilities, for the study of the language than we have ever before enjoyed. We are obliged constantly to converse with them concerning their business, and we daily spend a portion of time in translating discourses, prayers, &c. by the help of the interpreter. In this way we are enabled to canvass words and sentences much more minutely, than we can do in rapid conversation.

Extracts from the Journal.—Lord's Day, Feb. 15.—An aged man inquired why we called together the young men and children, as it is common to their councils to speak to the aged. To this it was replied, "The rich and poor," the old and young, "meet together, the Lord is the maker of them all;" that in our assemblies, he saw persons of all ages; that God's word is spoken to all classes; that we desired them to enjoy the same instructions, as we have received, and therefore addressed all classes without distinction.

Feb. 23.—Concerning the school, we have the pleasure of announcing, that it was never more pleasing than at this time. The children both learn and labor. The prejudice in the minds of the older children against labor is wearing away. March 19.—Br. Vail returned from the village. Brought home a little son of Tally, the second Chief. Two were offered, but the other being reluctant to come, it was thought best to leave him. This child we have named William M. Phillips. He appears to be between four and five years of age.

Lord's day, March 28.—Duty to the Heathen.—Discourse to the family from the story of the good Samaritan. This may be considered as enforcing our duty to the Heathen. They are indeed our neighbors, and have fallen into the hands of the great enemy of souls, who has robbed them of their peace and happiness, and left them in a wretched condition. Long have Christians, like the Priest and Levite, passed by on the other side. But the example of the good Samaritan, and the injunction of our Savior, "Go and do thou likewise," when universally followed, will spread the heralds of mercy through every land that lieth in darkness.

March 31.—On the whole, notwithstanding the calamities of the nation, the Mission was never in a more prosperous state than at the close of this month. The school increasing. God has smiled on the settlement, and blessed his name.

GREAT ORAGE MISSION.—April 13, 1824.—We have, as you will perceive by the enclosed record, twenty-two Indian youth and children in our school. Our number, at present, is small; but the prospect is brightening, and we have reason to expect that a considerable addition will soon be made.

The Mission Family are in a good state of health, and we hope, still feel the importance of the work for which they are set apart.

Journal.—March 31.—The readiness of the Indians to give up their children for instruction is not such as could be wished, but is evidently increasing. Their prejudices are also subsiding, with respect to the utility and necessity of adopting civilized habits. Their wretchedness, especially at this season of the year, stores them in the face. The more considerate see and acknowledge the necessity of a change in their manner of living, and that change is undoubtedly near, or they must cease to exist as a nation.

FORT GRATIOT MISSION.—Our letter, dated the 27th of May, states that the hooping-cough had entered the school, and that several of the children had been severely afflicted with it. Mr. Hudson remarks, "I have heard indirectly from Br. Ferry, at Machinaw. His affairs are represented as in a prosperous train. Major P. who arrived here two or three days since, speaks of him and his management in high terms."

## NEW CHURCH PROPOSED.

The United States Gazette contained an address from the Rev. WM. HOGAN, to the Congregation of St. Mary's, Philadelphia, in which he formally renounces his connexion with the Roman Catholic Church. The following extracts embrace all that is material to know.

"A tedious and protracted controversy with the emissaries of the Court of Rome, who seem to have lost sight of the pure doctrines of the Gospel, who have substituted the traditions and fabulous tales of monks, for the revealed word of God, who hold that salvation is not to be obtained through the atonement of Christ, without the instrumentality of means, which have no other effect than to demoralize the human mind, and degrade the understanding of man, has given me so perfect an insight into the economy of that Court, that I feel myself bound thus publicly to notify you of my intention to retire from St. Mary's Church, until it breaks off all connection with it.

"If you declare yourselves independent of the Court of Rome, and insist upon the right of electing your own Bishops and pastors—if you consent to the free circulation of the Scriptures—if you consider yourselves as an exact footing with the Greek Catholics; and will denounce your Church The American Catholic Church, I shall feel a pride in being your Pastor."

Ordination of Missionaries.—Mr. G. Pritchard, of the Missionary Seminary, Gosport, Eng. was set apart to the missionary service in the South Sea Islands, at Birmingham, April 22.

Mr. Samuel Kidd, from the same Seminary, was ordained at Hall, for the Chinese mission, April 28.

Departure of English Missionaries.—Rev. Samuel Kidd and his wife, and Rev. John Edwards and his wife, the first appointed to Malacca, the second to Chinsurah, sailed from England for Calcutta, May 24.

Dedication.—On Sabbath, the fourth of July, the new Presbyterian church in Esperance, Schaharie county, N. Y. was dedicated to the worship of God. Two very appropriate discourses were delivered on the occasion, by the Rev. Dr. Yates, of Union College, and the Rev. Luke Lyons, pastor elect of the congregation.

## MISSIONARY INTELLIGENCE.

## Communicated at the Monthly Concert.

A letter was read from the students of the Dutch Missionary Seminary at Rotterdam, ten in number, to the students of the Foreign Mission School in Cornwall, which gives a more encouraging view of the state of vital religion in Germany, than we have been accustomed to hear in former years. Instances are not unfrequent, of the conversion of Jews and others, whose case is usually regarded as nearly hopeless. There are two other Missionary Schools on the continent of Europe; one at Berlin, with twelve students, and one at Basle, with thirty-three.

Several very interesting facts, many of them drawn from actual observation, were communicated by the Secretary of the American Board, in relation to the character of the Cherokee and Choctaw Indians. The following traits were mentioned as among the most striking:—1. Their fondness for eloquence, and possession of it in a high degree. 2. The mildness of their manners, in their general intercourse with each other. 3. Their love of war.

There are several speakers among the Cherokee and Choctaws of considerable eminence.—Eloquence seems, in many cases, to be almost a gift of nature. And it is remarkable that, with the disadvantages of an unwritten language and an aversion to deep thinking, their orators should speak in a style entirely above that of common conversation. Yet such is the fact.

As to manners and tone of voice, the Indians are peculiarly mild, at all times and on all occasions except when intoxicated. Spirituous liquors make them perfectly insane. They are then dangerous. Happily there is reason to believe that intemperance is at present less prevalent among them than formerly. They have very few words of contempt in their language—never scold. The most deadly hatred is indicated by such mild language as this, in the usual tone of voice,—"we are not friends: we do not wish to live any longer."—[Telegraph.]

Religious Charities.—The United Foreign Mission Society of New-York, received in the month of June, \$1047. 60.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges in the August Herald the receipt of \$2794. 71—besides \$117. 18 legacies, and several donations in clothing.

The Jews.—Last Friday evening, Mr. Simon, of Germany, formerly a Jew, but now a Christian, delivered an Address to a full audience in Rev. Mr. Dewey's meeting-house, in New Bedford.

The Burlington Sentinel mentions that the sum of eight thousand dollars has been subscribed in that town, towards the erection of new college buildings, in place of that lately destroyed by fire.

Union College Scholastic.—There are now in this institution, 208 students, viz.—Senior Class 88, Junior Class 76, Sophomore Class 39, Freshman Class 7. The studies are as extensive as at any similar establishment. The whole necessary expense of Students, during term time, for board in the Hall, tuition, room rent, stove-rent, use of books, fire-wood, candles, and washing, amounts to 108 dol. per ann. We are pleased, however, to learn, that special provision is made for indigent Students; & that the whole necessary expense to be provided for by such students during term time, will be only 54 dol. per ann. The Faculty consider it injurious to the Students to remain either in College or in Scholastic during vacation; but whenever this cannot be avoided, notice ought to be communicated to the government, that such Students may be placed in some retired situation, or employed in some useful study or healthful excursion. The most scrupulous attendance on public worship, prayers recitations, & all collegiate exercises is required. The commencement is on the 4th Wednesday of July, after which there is a vacation of seven weeks. No Student can be admitted under the age of 15. The present officers are—Rev. Eliphalet Pratt, D.D. President. Rev. Andrew Yates, D.D. Professor of Logic and Moral Philosophy. Rev. Robert Pratt, A.M. Professor of languages. Joel B. Nutt, A.M. Professor of Chemistry. Rev. Alonzo Potter, A.M. Professor of Mathematics, and Natural Philosophy. Tutors, Benjamin F. Joslin, A. B. John A. Yates, A. B.—Watchmen.

University of Pennsylvania.—The annual commencement was held at the Masonic Hall, in Philadelphia, on Thursday last week. Fourteen young gentlemen were admitted to the degree of Bachelor of Arts, and thirty-four to that of A. M. The degree of D. D. was conferred on the Rev. Henry A. Muhlenberg.

Alleghany College.—The commencement of Alleghany College was celebrated at Meadville, on the 7th ult. The degree of A. B. was conferred on one young gentleman, and that of A. M. on four.

Transylvania University.—At the commencement on the 14th ultimo, twenty-four alumni of the College were admitted to the degree of A. B.; ten received the degree of Bachelor of Laws, and forty six that of M. D.—The whole number of degrees conferred by the University since its establishment is 337—of which about 130 were the degree of A. B. received in regular course by alumni of the College.—Only eight of the graduates (as appears by the catalogue of the last commencement) are Clergymen. The Medical graduates are much the most numerous.

## POLITICAL.

## FOREIGN.

Pirates Captured.—By an arrival from Matanzas, we have information, that on the 15th of July, advices were received there, that a Colombian privateer, of one long gun, had fallen in with a fleet of pirates, near Matanzas, consisting of two small schooners and a felucca, which the Colombian by stratagem brought to action, at close quarters, and after a desperate conflict, succeeded in capturing the two schooners, and brought them into Matanzas, where the crews were confined. The felucca escaped by using her sweeps. Several of the pirates were killed in the action, and it was reported, that after ascertaining their character, eight of them were shot by the Colombians on the deck of one of the schooners taken. It was stated at Matanzas, that these pirates had captured two American vessels, and sent them to Sawapay Bay; and that no accounts of their crews had been received.

From Smyrna.—Accounts from Smyrna to the 23d May have been received.—It was reported there, that 5000 Turkish troops, who had been landed on some Grecian island, had been destroyed, except about 1500; and that the Turks had ordered an army of 50,000 men to the Morea.

From Africa.—The account of the massacre of the forces under Sir CHARLES MCARTHY, by the Ashantes, are unhappily confirmed. The battle took place the 21st January.—and the troops, after expending their ammunition, were reduced to the necessity of using the bayonet; which they did with bloody effect, each killing two or three Ashantes before they fell under the major knives of the assailants. Only two officers, MAJOR RICKETTS and Lt. ESKINE, and 25 men escaped. The rest it is feared were all massacred; as the heads of eight or nine of the officers have been seen suspended on poles. It is added, that the skull of Sir CHARLES had been used by the negro king, as a helmet. The entire English party did not exceed 1500; of which only 400 were (black) regulars.—The smallest computation of the Ashantes is 8000.

## DOMESTIC.

Age of Enterprise.—Canals are contemplated to be cut by British capitalists across the isthmuses of Darien and Suez.

Capt. RILEY, (well known for his sufferings in Africa) is quietly settled at Willshire, in Ohio, and "his town" continues to thrive. He is representative in the Ohio Legislature.

Norfolk, July 26.—On Saturday night a mulatto, named Jim Foreman, was killed by a slave named Jacob. The latter first knocked Foreman down with a brickbat, and then stabbed him with a knife. The cause of the quarrel was a Cleopatra, which each claimed as his wife.

Philadelphia Police.—Mayor's Office, July 27.—Two persons were fined for swearing, 67 cents each, and costs. One was fined for swearing three profane oaths 67 cents each and costs. John Bonenfon and Thomas Douglas were each fined \$4 and costs, for keeping their oyster cellars open on the Sabbath. Andrew Craig and Dennis Reed were each fined 67 cents and costs for being drunk. Eight persons were committed to prison, to be put to hard labor, as vagrants—4 were women—and most of them are to be confined one month.

Shocking Affair.—On Sunday, the 25th ult. Seth Elliot, Esq. of Knox, in Maine, was found in his bed, about noon, with his throat cut, and his lifeless child in bed with him, with its throat cut from ear to ear. A bloody razor was found on the hearth. Mr. E. having had immediate surgical aid, it is thought to be in a fair way of recovery. A coroner's inquest has given a verdict of willful murder against the father—but there would seem to be little doubt from the circumstances recited, and the opinion of his neighbours, that he committed the shocking act in a fit of insanity.

Counterfeiters.—Three men were arrested in the northern part of Vermont, week before last, who had in their possession large quantities of counterfeit money. One of them was arrested at Georgia, and another at Fairfax, and both after examination, were committed at St. Albans for trial. The other person was arrested at Richmond and committed at Burlington. A bundle of eleven thousand dollars, in counterfeit bills, was found in his trunk.

On Sunday the house and barn of Col. Josiah Fuller of Newton, were destroyed by fire, suspected of having been caused by an incendiary. The fire commenced in the barn, the contents (ten tons of hay and a quantity of grain) were destroyed.—The furniture of the house was mostly saved.—The sufferer is a very worthy man, over 80 years of age.

## DEATHS.

In Boston, Nathaniel GREEN, son of Mr Andrew Green, aged 10; Eliza Hicks, 13; Miss Mary H. Ferriter, 19; Mr William Whittier; Mr Josiah Stearns, 30; Mr Duncan McLane; Mrs Jane Sims, formerly the wife of Mr Fortune S. 67; Mr John Gustaf Forsberg, 46; Mr John Perry, 30; Mr David Neil, 27; of Elliot N. H.; Mr John Collins, 77; Mr Joseph T. Peters, printer, 32; Roswell Pomeroy, Jun. 19; Mrs Elizabeth Bligh; suddenly, Mr John Stutson, 23; Miss Sarah James Adams, 21.

Found drowned on Monday morning, near Rowe's wharf, the body of a man supposed to be Mr Mark Blunt, of Portsmouth. He had on a blue long coat, light striped waistcoat, black pantaloons, white ribbed cotton stockings. His shirt was marked M. B. He had previously exhibited indications of derangement.

In Dorchester, James White, Esq. formerly a bookseller of this city, 69.—In Salem, Capt. Jeremiah Goodhue, 35.—In Beverly, Mr Daniel Brimmer, 77.—At Lechmere point, Mr John Kadon, 36.—In Roxbury, Mr Newman Greenough, 48.—In Quincy, Mrs Sarah Newcomb, widow of the late Richard N. 89.—In Watertown, Mr Leonard Bond, 70. He was engaged in the principal battles during the American Revolution.—In Hingham, Jerom Cushing, Esq. 44.—In Bedford, Capt. Moses Fitch, Jun. 37.—In Newburyport, Mrs Sarah wife of Mr Zebadiah Cook, 69; Mr Daniel Wells, 74.—In Worcester, Mr John Foxcroft, 39.—In Marblehead, Capt. Benjamin Trevett, 39.—In Danvers, Mrs Rebecca Osborn, widow of Mr John O. 61.—In Swazey, suddenly, Mr Jonathan Chase, 78.—In Fairhaven, Henry H. Gilbert, Esq. 24.—In Haverhill, Miss Abigail Allen, 31.—In New-Bedford, Mrs Esther Allen, wife of Mr Robert A.—In Warwick, Mr Ebenezer Hall, son of Dea. Samuel B. formerly of this city, 19.—In Sturbridge, widow Bulah Dunton, 91.—In Brimfield, Mrs Mary Lumbard, consort of Mr Joseph L. 78.—In Enfield, Mrs Eliza, wife of Mr Marshall S. Jones, 42.—In Springfield, Miss Mary Hooker, youngest daughter of the Hon. John H. 24.—In Kingston, Mrs Persis, wife of Mr John Cobb, 64.—In Attleborough, Hannah Wilmarth, 12. Having forgotten her work at school, she went back for it, and attempted to get out at window, in which situation she was found dead.—In Barre, Asa Walker, Esq. 59.—In Stow, Abigail Elizabeth, daughter of Rev. Abraham Randall, 14.—In Shirley, Mr Nathaniel Day, 77.—In West Springfield, Dea. John Ashley, 84.

In Providence, R. I. Capt. Sylvanus P. Martin, 49; Hon. David Howell, 77.—In Westerly, R. I. James Sheffield, Esq. 60.—In Hallowell, Me. Nathaniel Perley, Esq. 61.—At quarantine, N. Y. N. L. Cummings, Esq. 1st Lieut. of the U. S. brig Spark.—In Pennsylvania, Miss Dull, killed by lightning while spinning at her wheel.—In Portsmouth, Rev. JOSEPH LANGDON, 66, formerly pastor over the church in Newington.—In Pembroke, N. H. Mr Simon Knowles, 77.—In Holderness, N. H. Mrs Catherine, wife of Capt. James Cox, 63.—In Grafton, N. H. Mr Samuel Williams, 77.—In Bath, Capt. James Babbidge, late of Wiscasset, 49.—In Brunswick, Me. John Dunlap, Esq. 86.—In Trenton, N. J. Geo. James J. Wilson, editor of the Trenton True American.—In Detroit, Major William H. Puthuff, 43.—In Keene, N. H. Mrs Hannah Holbrook, 66, wife of Mr Adin H.—In Nelson, N. H. Mrs Relief Woods, 52, of apoplexy, wife of Mr Nathaniel W.—At Lyme, N. H. July 30th, Mr Seth Waterman, 84. He was a revolutionary pensioner, and was born in Halifax, Mass.—In Virginia, Dr. Thomas W. Jones, killed by being thrown from his gig.—In Barbados, Mr Samuel Mackay, merchant of Demerara, and son of the late Mungo M. Esq. of this city.—Drowned while bathing at Long Island, Boston harbor, Francis V. Noyes, 20, formerly of Newburyport.—Lost at Sea, July 5th, from on board the brig Warbler, Capt. Chaffer, Mr Loring Telham Curtis, of Boston, supercargo, 23.

On board the Cyrus, arrived at quarantine, since she left the U. States—March 16, Mr George Spicer, journey, of Boston, Captains clerk—17th, Mr Parker Spency, a passenger—18th, Mr John Green, steward—24th, Mr Wm. Austin alias Haskins—20th June, Capt. Gerry.

In New-York, Mr R. D. Smith, 70, supposed to belong to Salem—said to have come to his death by being inhumanly exposed in the rain, on a wharf, when in a state of extreme debility.

## JAY'S FAMILY PRAYERS.

A new and enlarged Edition. WHIPPLE & LAWRENCE, Salem, Mass. Have nearly out of press, Prayers for the use of Families; or the Domestic Minister's Assistant; by WILLIAM JAY, author of Sermons, Short Discourses, &c. The Third American from the Seventh London Edition. This edition will contain sixteen prayers by the author, not in former editions. Aug. 7.

## ELLERBY'S EDWARDS.

JAMES LORING, No. 2, Cornhill, has published a Second Edition of the Treatise on Religious Affections; by REV. JONATHAN EDWARDS; somewhat abridged by the removal of the principal tautologies of the original, and by an attempt to render the language throughout more perspicuous and energetic. To which is added a copious Index of subjects. Extract from the Eclectic Review.—"To give greater publicity to a work so admirably adapted to extensive usefulness, by compressing it into a cheaper and more readable form, is the design of the present publication; and in the execution of his task, Mr. Ellery has succeeded beyond our expectations." Aug. 7.



## POETRY.

From "The Ruins of Paezum," &c.  
"I THOUGHT IT SLEPT."

I saw the infant cherub—soft it lay,  
As it was wont within the cradle, now  
Profusely decked with fragrant flowers and herbs,  
Marvelling at such strange fantasy, I gazed  
Upon the babe the more. I thought it slept!  
Its eyes were closed, and motionless its lips,  
The crimson blush had fled its tender cheeks,  
Its arms on either side were gently laid,  
And all its infant soul seemed lulled to peace.  
Awake sweet babe, I cried, those lovely eyes  
Quick open, and bless me with their sight again.  
But still it would not wake. All pale beside  
My weeping mother sat, and "gazed and looked  
Unutterable things." I questioned her,  
And eager asked why thus it slept so sound?  
But tears the faster flowed at this request.  
Her eyes on me at length were fixed once more—  
She cast—now on the babe, with convulsive sigh  
And now on me; then, with convulsive sigh  
And drooping heart, she clasped me to her breast,  
The while in scarce articulate words she said,  
"My dearest boy, thy brother does not sleep:  
"Alas, he's dead!" I knew not what it meant;  
though more.  
To know I could not. For the words so sad—  
"He never will awake," sunk in my heart:  
It's little cords were broke, for ever broke!  
And gushing tears the fatal wounds disclosed.

## MISCELLANY.

From the New York Spectator.  
LA FAYETTE.

Many pens have been employed in writing panegyrics upon the character and virtues of this early and uniform friend of the United States, and in collecting and recording the leading incidents of his eventful life. Not having room for the several accounts which have swollen into many columns, it is our present design to collect from the materials thus furnished to our hands, as many of these circumstances, as we can find room for.

La Fayette was born at Auvergne, in France, in the year 1757—consequently, he is now 67 years old. The inhabitants of that province, from early times, have been distinguished for their boldness and love of independence; and the family of La Fayette were equally distinguished for their fearless spirit, and chivalrous contempt of danger. With these feelings, though but a youth, his attention was early directed to this country, while engaged in our revolutionary struggle with the giant power of Great Britain. He resolved to visit us and draw his virgin sword in our cause; and at the age of 19, he embarked in a ship furnished at his own expense, and landed at Charleston, S. C. in January, 1777. He was not a desperate adventurer, whose embarrassed affairs alone deprived him of the means of enjoying life, and therefore, was willing to risk all under a selfish hope of bettering his own private condition. He was born to a princely fortune. He was surrounded by relatives and friends, and had been blessed even thus early in life with conjugal love. He bid adieu to his native land, to relatives and friends and to the tender and interesting partner of his bosom—to all the pleasures and amusements which were presented to him in the "gay regions and vine covered hills of France," to join in the glorious contest for liberty in the colonies of America. He immediately entered the army and served as a volunteer, until the 31st of July following, when he was commissioned by Congress a Major General, "in consequence of his zeal, and his illustrious family connections." He distinguished himself on various occasions, and particularly at the battle of Brandywine, where he was engaged in the hottest of the combat, and when wounded, refused to quit the field. On the 25th of November following, he attacked and repulsed a body of Hessians with an inferior force, for which he was entrusted with a suitable command. In 1779 he returned to France on a visit; and soon after reaching Paris, a sword was presented him by the American Minister, in the name of Congress. While there, he used all his influence with the Government in the cause to near his heart, and succeeded in gaining their countenance and assistance. He returned again, and landed at Boston, with large reinforcements, in 1780. In 1781 he was ordered to the south with a separate and independent command, for the purpose of driving Arnold out of Virginia; but failed in his object, for want of the co-operation of the French fleet. He was of great service, however, in checking the marauding expedition of General Phillips; and was soon afterwards opposed to Cornwallis—the ablest general sent by the mother country to subdue us. On first hearing that La Fayette was to be opposed to him, the British Commander had exultingly said, "the boy shall not escape me;" but he found himself so often baffled by his young enemy, that it became necessary to use the greatest vigilance to prevent his own army from being surprised. His manoeuvres were masterly. The army was in want, and he supplied those wants from his private purse—paying 10,000 dollars at one time for clothing. At the siege of Yorktown he acted a brave and conspicuous part; in short, he continued actively engaged in our service till the close of the war—saw our independence sealed and our country free and happy, with a brighter prospect of future greatness spread before us than ever had blessed the struggles of any nation on earth. In 1784 he embarked again for his native country, loaded with honor, and the gratitude of the American people. He was received in France in the most enthusiastic manner; and when the French revolution broke out he took sides again in the cause of freedom, and was elected to the *States General*, by his native province. In 1789 he came forward in that body with his celebrated declaration of the Rights of Man, and for his firmness in opposition to the Court, was elected President of the Assembly, and Commander of the National Guard. He did not, however, enter into all the sanguinary measures of the revolutionists, and all his efforts were to preserve order in the capital. When ordered by the commune of Paris to proceed to Versailles with his army and take possession of the out posts, he restrained the violence of his soldiers—assured the King and Queen of their safety, and saved the lives of fifteen of the household troops who had been selected as the victims of the infuriated assassins. He also advised the Duke of Orleans to leave the Kingdom, as his presence gave countenance to many sanguinary proceedings. His popularity continued to increase, and 1790 he was created General in Chief of the National Guards of France. Occupying this important post at that interesting crisis, the eyes of the world were turned upon him. His whole energies were excited in the cause of liberty, and at the same time for the maintenance of the public tranquillity. He held, as it were, a magnanimous neutrality between the different parties when beyond the laws of justice and moderation. He gave his vote for the trial by jury and the emancipation of the people of color. But in the Spring of 1791, the tide of public feeling began to change. He was cruelly and unjustly suspected by the National Assembly, and his troops were even affected by the intrigues of those tumultuous times. And when the unfortunate Louis wished to visit St. Cloud, he gave orders to let him pass, and was for the first time disobeyed! When the King finally fled, his flight was attributed to him. And the king having been taken at Varennes, the Royalists turned on him from one side, and Marat and his party accused him of treachery on the other. His life was even attempted by a ruffian who was suffered to escape unpunished. When the Constitution was adopted, he resigned his command, on which occasion a gold medal

and a bust of Washington were presented to him by the city of Paris. He was offered in addition, a full remuneration for his losses by the revolution, and this he magnanimously declined. In 1792 he was given the command of the army of the centre near Ardennes. Observing, however, the wanton and unnecessary indignities offered to the King, he caused remonstrances to be forwarded from the different corps of the army. These producing no effect, he went in person to Paris, to make his complaints. The military once more opened their arms to receive him, and asked to be led against the Jacobin Club, the authors of all the injuries of which he complained. This offer, from a generous desire to prevent the effusion of blood, he refused, while he proposed to the King, at the same time, to throw himself upon the army for protection; but the imbecility and distrust of Louis prevented him from acceding to the offer. On the memorable 10th of August, and on the flight of the Royal Family to the National Assembly for safety, La Fayette was deprived of his command, after vainly endeavoring to prevent the outrages of the mob. The Swiss Guards were all massacred, after a gallant resistance; and the noble-hearted La Fayette was compelled to fly before the madness and fury of his countrymen. A price was set upon his head, and the golden medal before given him broken in pieces by the common hangman. In travelling into Germany, the petty Duke of Saxe Teichen arrested the illustrious fugitive, and the gallows was actually in preparation for his execution. The King of Prussia then interfered and changed the sentence of death, to that of close confinement in the dungeon of Wessel and Magdeburgh. After a year's suffering in the latter, the Emperor of Austria next claimed him. To him he was transferred, and immediately thrown in chains into the filthy dungeon of Olmutz. His wife and two lovely daughters, Virginia and Carolina, named after our own beloved land, flew to him on hearing of his situation, and participated in his captivity. His estate was all confiscated. His sufferings and those of his family, awakened the sympathies of every American in his behalf. General Washington took the deepest interest in his fate, and used all the exertions in his power to procure his liberation. Washington, moreover, made a generous remittance from his private purse to supply his personal wants. Compassion for his situation, drew petitions for his release from all quarters. But the Emperor, regarding him as one of the principal agents in the insulting degradation and subsequent death of the King and Queen of France, was inexorable. Having dragged out two years in this horrible prison, a daring design was formed by Dr. Bollman, a Hanoverian, to liberate him; but after surveying the premises, he found that the object was impracticable unless he had an associate to help him. While at Vienna, accident threw in his way Francis K. Huger, a young American well qualified by education, & habit, for the undertaking. It so happened that this young gentleman was the son of Colonel Huger, into whose house La Fayette first entered, on coming on shore in a violent storm, near Charleston, and by whom the gallant Marquis was first introduced to Washington. They concerted their measures; purchased three of the best horses that could be found; Huger feigned illness and travelled for his health; and Bollman was the physician. They arrived at Olmutz, and after some time gained the confidence of the jailer, and frequently visited the prison, where they found means of opening a correspondence with the noble captive, which was continued for some time, and conducted so openly that the jailer had no suspicion of the treachery. Notes, however, written apparently only to inquire as to the state of his health, were sometimes written on the other side with a preparation which could be rendered visible by heat; and by this means the plot was contrived, every arrangement made, and the following day fixed upon to put the plan in execution.—We have not room to go into the details of the plot, nor to give the particulars which attended its auspicious commencement, but disastrous termination. Suffice it to say, that one of the best contrived plans, after a train of romantic though most untoward accidents, which no prudence could foresee or guard against, entirely failed. Fayette escaped ten miles, where he was suspected, mis-directed as to the road he was to take, and finally taken and sent back to prison, where Huger had been committed before him. Bollman was more successful; but finding that his plan had failed, and that his friend had also been imprisoned, he returned to Olmutz and delivered himself up. Huger and Bollman were imprisoned on a charge of conspiracy against the Austrian Government; the Court believed that all the garrison of Olmutz had been engaged in the conspiracy; for it could not be believed that two such young men as he and Bollman could have formed and executed so daring a plan without the aid of others; but they were finally tried for planning and assisting in the escape. They were first to have been imprisoned for life. The upright Judge, however was bribed down to fourteen years, then to seven years, then to one year, to a month, and finally to a week. M. de La Fayette, the unfortunate cause of their distresses, remained in confinement till the close of the year 1797, when, upon peace taking place between Austria and France, he was released at the request of the French General, Bonaparte. The health of his wife was destroyed by the confinement, and that of his daughters greatly injured. His own was much impaired for some time. His hair all came out while confined in the dungeon. Bonaparte offered La Fayette his protection, but he declined it, and retired to Hamburg, where he lived very privately until after the overthrow of the Directory. Upon that event he returned to France, and lived upon his estate until after the first abdication of Bonaparte, when he was elected a Deputy. After the Battle of Waterloo, it is said, he advocated the abdication of Napoleon, and acted with Fouché, in declaring the sitting of the Chambers permanent. On the final restoration of the Bourbons, he again retired to private life, when he was once more elected a Deputy, from La Sarthe, though opposed by the whole weight of Ministerial influence. At the last election, however, he was unsuccessful, because the most unjustifiable means were taken to prevent his success.

\* A solution of dried gall of beef, will answer for this purpose.

## DEAF AND DUMB.

Extracts from the Appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford.

SPECIMENS OF ORIGINAL COMPOSITION.  
An account of my situation before and after my instruction at the American Institution.

I was born in Berlin 1807. Berlin is a small town; it consists about 3000 inhabitants, and it is full of hills, which are pleasantly situated. I lost my hearing at eleven months of age, by having been sick. When I was grown, I was somewhat like the benighted; that is, my soul was in utter darkness; I was ignorant of every thing; I have no idea of God who is of unlimited power and who fills the immensity of the universe; of the immortality of our souls, of Heaven and Hell, and of Christ who is the Son of God, and the Saviour of all who trust in Him. I was astonished to find that my friends easily talked with others with great cheerfulness. I was very tedious and was rather jealous. When I was a little boy, I regularly wrote my pretty book at school, and used to write it very pretty well. Some boys often mocked me, and said to others that I was silly and deaf and dumb, and I answered them I was sorry; and I often brought a complaint before my parents against the folks, and I, formerly, believed that I had no hope of becoming friendly and happy. But afterwards I was told by my parents and friends that they just heard that there was at

school for the Asylum in Hartford, and that a deaf and dumb teacher came from France and would teach the Deaf and Dumb and myself. I asked my mother when I should go to the Asylum to learn, and she answered in the affirmative and said that I should go there soon and I was greatly glad to hear it and announced to my friends with gladness that I should soon go to school for the Asylum. My parents sent me to the Rev. Mr. Gallaudet's school in 1817; I was easily admitted into school. My parents returned home with satisfaction.

BY A YOUNG LADY 22 YEARS OF AGE.  
My thoughts on the Happiness of God Men after death.

Good men lead their good life, they are virtuous and pious, they love, serve and worship God and trust in Jesus Christ cordially. They are fond of reading the holy Bible. They are happy to see the poor and assist them in their troubles and sorrows. They rejoice of promoting the happiness of the poor, they teach the poor concerning religion, and they advise the poor to prepare for death. Mankind live a short time in this world, but they die afterwards, they will again live in heaven eternally. Their happiness is soon vanished as the rainbow's beauty vanishes quickly. The good should love God more than all things on the earth, because the world does not make the people happy forever. The good men should love God, though they cannot see him; they should love Him though they do not understand Him who made all things. A few or many years after they expire and they go to heaven. Jesus Christ sits on his glorious throne before the good men who worship him, then they will before God. The good people wonder at seeing very many angels around God. They meet Abraham, Moses, David, Daniel, Stephen, Christ's disciples, the prophets and their friends with delight therein. There are no toil nor sickness nor sorrow nor death, the angels never eat and drink. They are always happy to converse with each other in heaven, they sing praises continually with their golden harps. There is a high glorious place. Neither the wicked must inhabit there, nor do they evil there. We should imitate the good men, and if we love, obey and worship God & trust in Christ, he will receive us to heaven. We shall be happy there forever.

BY A YOUNG LADY 18 YEARS OF AGE.  
Exhortation to Purity of Life.

Our parents and instructors advise us that we should be good in behaving, often think of the great God, love, obey and serve him and our parents and our teachers and others and trust in Jesus Christ. Let us cleanse ourselves from all wickedness. We should neither wrong nor corrupt nor defraud our fellow creatures. If those who injure us, we should be favourable towards them, but if who do us well, we ought to do good to them. Let us be patient in our enemies, and pray to God to give the Holy Spirit to them by washing their hearts. We should receive the poor into our houses, who are in distress and console and assist them in their wants, when they are satisfied, and we must not hate nor be haughty to them, for Christ was very humble to succor the unhappy. We are not at rest; but we are in general continuing to be troubled on earth. We must repent of all our sins. If we are wicked, we will never go to heaven; but if we are righteous, we will be taken there.

BY A YOUNG LADY 21 YEARS OF AGE.  
Patience in Affliction.

When we all live on earth, we should be patient in our afflictions. Therefore God knows us all our patience in distress. If we are patient for our sickness and distress, He will make us grow well, or give us the benefit of our health. We should not ask God, why does he afflict us, we should think, because he wishes to try us for patience. If we are sinners, we should pray God to cast out sins from us, and should beseech him to help us, when we are very weak in our wickedness. We should think of the goodness and greatness of God; because he created us, preserves us, and cares for all creatures. So we should be very grateful to Him for having given us life. If those who mock us for patience, we should be also patient under the troubles, but God will deliver us from evil, when we are tempted to sin. When we go to our own closet, to pray to God in the morning and evening, we should pray to Him in secret, and our Father, who sees us secretly, is in heaven and beseech him to lead us not into temptation, that he may deliver us from sins, and we hope that he will be able to protect us from evil. When our parents and friends die, and buried them in the cold ground; we should be resigned to God for having taken our connexions, and be also patient for the loss of them, and we see them here no more, but we shall embrace them again in heaven, where we shall live with them always and never be separated from them, if we lead a good life, and believe that Christ is now with God in that happy place, and we must love and obey and serve and worship God, and trust in Christ alone can save us, when we are in want we should ask God for blessings, who will give us liberally the things, if we have faith in him. If we die the death of the righteous and happy and pious, we shall go to heaven, where we shall live with many angels & the throne of the Lord Jesus Christ; for he is the only Saviour of all who trust in him.

## COMMUNICATIONS.

## DOMESTIC MISSIONS.

For the Boston Recorder.

It is generally admitted by all enlightened and active Christians, that the philanthropic spirit of the Gospel is not to be confined to neighbourhoods, states and continents. All that are deprived of the means of grace claim our compassion, our prayers, and our charities. This being true, the field for Christian benevolence is the world. With this map before us, it requires no great acumen to see, it may be possible that our zeal for spreading the Gospel in one part of the globe, may lead us to overlook the everlastingly well-being of millions equally as destitute in others; or in other words, our feelings may influence our judgment, that we may, in carrying into effect our favorite object, operate upon a larger scale in some missionary fields, than prudence and the leadings of providence would dictate.

If this should be the case, some lives and money might be more usefully employed in those regions where there is a spiritual death. As we are the stewards of the Lord's property, we are bound to appropriate it in the wisest manner. I do not believe the world is to be evangelized in a day or a year. Yet the means for it must be devised; and so far as practicable, they must be carried into effect. In doing this, every friend of immanuel must not only approve of the plan, but they must be actively and ardently engaged in the benevolent work—Christian charity must be diversified—Foreign and Domestic Missionary Societies must operate in concert—the heathen in a foreign clime must be no more commiserated than those in our own—as great efforts if necessary must be used to prevent the enemy from taking our territory, as is used to take a similar territory from them. Where would be the benevolence—what advantage would it be to the world, to the church, or to the divine glory, to erect in the midst of a similar population in heathen lands, the same number of churches that there are in the western wilderness, if by doing it we withhold that very support which is merely necessary for the life of those infant churches? I do not make these queries because I am opposed to foreign missions—they must be supported and with more zeal than they have been, yet not in a way to injure, or blunt the feelings of Christians towards domestic missions. In every missionary sermon we should guard, on the one hand, that we do not take the few scattered fragments from our poor, perishing neighbours, or turn our eyes from their misery, and steel our hearts against their piercing cries of hu-

manity; and on the other, that we do not operate their misery, and endeavour to take from the heathen, to furnish our brethren with what is more than needful. Both in a spiritual sense, must be supplied by the hand of charity. And the faithful missionaries, who fall in either field, will doubtless be equally honored by the Redeemer.

I know that Massachusetts has taken a most active and honorable part in erecting the standard of the cross on pagan shores, and among our Indians of the forest. But how comparatively trifling a part has she taken in domestic missions. Has not and does not the pulse beat too feebly here? Let the languishing state of these noble institutions of domestic charity speak. Let their poor, destitute churches at home publish the fact. Let the infant churches in Indiana, Illinois, Missouri, Ohio, and the whole western and south-western part of our beloved country testify. Except in two or three instances, when and where have they sent a missionary west or south of New-York? For the honor of that State which gave me birth, I would not mention these facts, did not their destitute children, in these 'goings down the sun,' require it. Many of whom scarce see a minister, or hear a sermon, from January to the following December.

Fathers and mothers in Israel, if you are unmindful of your poor destitute brethren in the wilderness, who are ready to famish & die for the water & bread of life, do not, I pray you, forget your dear children. If you slumber over their misery, when the means of relief is within your power, are you not to blame? If you knowingly withhold the necessary means for their salvation, how can you satisfy your conscience in a dying hour? and what an account can you render to your final Judge? O remember that the souls of your children are precious, and that unless some more efficient means are used, they must be lost forever! Already some have forgotten the pious instructions you have given them, & are now beyond all human hope of even an external reformation. Alas, the sight & thought is distressing beyond description. Could you behold the desolations of Zion in the west, I know you would weep, & labor, & pray. May we not confidently look to you for some assistance.—I feel for these infant churches—these scattered lambs of Christ's flock, and the thousands of precious souls that are moving on to eternity without the means of grace. Could ministers in the various associations in your state, but feel for our spiritual welfare, and be excited to address their people upon the subject of domestic missions, and request the members of their respective churches to give only 25 cents each, two or three missionaries might soon be furnished, and that too without interfering with any other objects of Christian charity. If this is not practicable, may we not hope that some other method will be devised—that some friendly spirit, some champion of the cross will come forward to plead our cause. We must, yes, I believe we shall have assistance, if there is a redeeming spirit in christendom. "Why art thou cast down, O my soul? Hope thou in God." "The wilderness shall bud and blossom as the rose." A glorious morning will soon dawn—"Zion shall become an eternal excellency and praise through the whole earth." May this animating thought, the worth of souls, the glory of the Redeemer, and the rewards of eternity, inspire every Minister, and every Christian, with that zeal and holy ardor which can only be lost in the sweeter symphonies of heaven.

FRIEND OF MISSIONS IN THE WEST.

For the Boston Recorder.  
Mr. WILLIS.—In the "Comparative View of the Presbyterian Churches in the United States," published in the Recorder, I notice one item which evidently demands public explanation. The Presbytery of Charleston, S. C. is stated to consist of eleven ministers, and three churches; and that the average number of communicants in those churches is 25.

The facts are these. No report of communicants in that Presbytery was made to the General Assembly, except from the Third Presbyterian Church of the city of Charleston, which was formed last year, and contains 75 members. Most of the ministers in that Presbytery are settled over independent churches, not connected with the General Assembly, and could not therefore report the number of their communicants.

The correct statement is, that the four churches in Charleston, whose pastors belong to the Charleston Union Presbytery, contain more than sixteen hundred white and black communicants—or more than an average of four hundred each. L.

AMERICAN EDUCATION SOCIETY.  
Receipts into the Treasury for July, 1824.  
Few Ladies in Billerica, \$3 52  
Religious Charitable So. Co. of Worcester, do  
men at Amherst Institution, 100 00  
Daniel Root, Walton, N. Y. 1 00  
Sherburne Aux. Ed. Society, 24 00  
Silas Parsons, Swansea, N. H. 5 00  
Mrs. S. Elliot, Brattleboro', Vt. Counterpane, 12 62  
Avalot of articles sold in Andover, Mass. 50 00  
Rev. E. Porter, D. D. Andover, Mass. 50 00  
Baron de Campagne, Switzerland, 100 00  
Benev. Soc. Townsend, Mass. 30 00  
Mark Perkins, North Bridgewater, 3 00  
Friend, \$2; friend, \$3, 9 00  
Friend to Zion, 6 black vests, value \$7,  
Dr. John Grant, Stafford, Conn. 2 00  
Friend in Shrewsbury, by Capt. Pratt, 1 00  
French Creek, Vir. collected at monthly  
concert, by Rev. Asa Brooks, 8 83  
Daniel Shute, Eq. annual subscription, 5 00  
A. P. Cleveland, Treasurer, No. }  
10, Merchants' Row, Boston. } \$354 97

The subscriber acknowledges the receipt of the following sums in behalf of the Domestic Missionary Society of Massachusetts, since the first of May last.

Mrs. C. J. Adams, Dorchester \$1 00  
Female Charitable Society, Manchester 8 00  
Female Cent Society, West Newbury 4 64  
Female Friend, do do do 20 00  
Boston Female Domestic Miss. Soc. 40 00  
JOHN CODMAN, Receiver for the  
Eastern District. \$73 64

CARD.—The Subscriber gratefully acknowledges the receipt of ten dollars from a female friend to constitute her a member of the Female Jews Society of Boston and vicinity.  
Ashfield, June 25. SARAH W. SHEPARD.

Celebration of the 4th July by Sabbath Schools.  
Cincinnati, Ohio, July 8.—No part of the exercises of the day which commemorates our Independence, afforded more real pleasure than those of the Sabbath Schools. The procession of the children belonging to the schools, with their teachers at their head, amounting in all to upwards of thirteen hundred, and preceded by many of our worthy citizens, was formed on the common at 4 o'clock P. M. the larger scholars bearing the respective standards of their schools, and marched through the principal streets to the first Presbyterian church where an appropriate address was delivered by Rev. Mr. Wilson. The sight was the most beautiful imaginable. It was truly pleasing to behold the Sabbath School of colored people united with them in the same procession. There were of whites 1104, of colored 208—Total 1312.

Died in Dublin, Mr. Sheekleton, Demonstrator of Anatomy to the Royal College of Surgeons. Whilst engaged in delivering a lecture, raising a knife at the time, he slightly cut his finger, which was thus inoculated with virulent matter from the subject he was lecturing upon. Inflammation was suddenly brought on, and he expired in a few days.

In Taunton, Eng. Mr. John Taylor, aged 109. He left two children, one 87, and the other 64.

In Litchfield, Me. Mr. Andrew Springer, aged 65. He was killed instantly by the fall of a tree.

## MEDICAL SCHOOL IN BOSTON.

THE Medical Lectures in Boston, will commence on the third Wednesday in November. Anatomy and Surgery, by Dr. WARREN; Chemistry, by Dr. GORHAM; Midwifery and Medical Jurisprudence, by Dr. CHANNING; Materia Medica, by Dr. BIGLOW; Theory and Practice of Physic, by Dr. JACKSON. The Massachusetts General Hospital, one of the most active and flourishing institutions in the United States, has received within a few years more than three hundred thousand dollars in private donations, in addition to its previous very liberal endowment from the state legislature. The number of surgical operations of magnitude performed in this hospital within the last two years and nine months, amounts to one hundred and twenty. Gentlemen attending the medical lectures, are admitted gratuitously to the surgical operations and clinical practice of this institution. Board may be obtained at from \$2 to \$3—a class exceeding one hundred students from distant parts of the U. States attended the last course. A pamphlet containing a particular account of the Boston Medical School, and Hospital, is published for gratuitous distribution, and will be forwarded to any person, on his addressing a letter, post paid, to Mr. LEONARD HOLMES, of the Post Office, Boston. July 10.

## BOOKS.

JUST received and for sale by LINCOLN & EDMANDES, No. 53 Cornhill, Dr. Franklin's Works, complete in six vols. Ingersoll's Grammar, Murray's Spelling Book. Park's Chemical Catechism. Dr. Gill's Commentary, in 9 vols Quarto, will be furnished at the reduced price of \$31. 50, cash on delivery. Dr. Chapin's Sermon, A Sermon of distinguished merit delivered at Waltham, Maine, at the dedication of the Baptist Meeting House. By Stephen Chapin, D. D. Theological Professor in Waterville College.

CHRISTIAN ALMANACK FOR 1825. LINCOLN & EDMANDES, No. 53, Cornhill, have just published the Christian Almanack for 1825, and distant customers in particular are requested to forward their orders. Price 6 cents per 100; and, to meet the wishes of those who are desirous of an extended circulation to this useful manual, they will be put at 5 cents per 100, when payment accompanies the order.

## PRONOUNCING ENGLISH READER.

JUST published, by LINCOLN & EDMANDES, No. 53 Cornhill, A new edition of the Pronouncing English Reader, being Murray's Reader, with accents, giving Walker's pronunciation. This elegant edition is introduced into numerous schools in Boston and the vicinity, and is daily extending to the schools through the country. Extract of a letter from Rev. Benj. F. Farnsworth. "The English Reader is equal to any selection for reading in schools that has yet been published. Mr. Alger, by applying Walker's pronunciation to a variety of words, has improved the work as a School Book. With this improvement I hope it may have an extensive circulation."

B. F. FARNSWORTH, Principal of the Female Classical Seminary, Worcester.

## A REPLY.

TO REV. ELISHA ANDREWS' strictures, on the Author's Essay in favour of Christian Communion. Also, (at the close) a further illustration of the principle of Christian Communion. By CHARLES BROOKS, Minister of the gospel, & member of a Church in the Baptist denomination. For sale at S. I. de la Cruz, Windsor, Vt. A. Kingsbury, Keene, N. H. S. Harris, Worcester; S. T. Armstrong and Cummings & Hilliard, Boston. Price, 25 cents—every 60 copies gratis. July 24.

## REV. L. F. DIMMICK'S SERMON.

JUST published by Charles Whipple, Newburyport, a sermon delivered at the North Church in Newburyport, on the occasion of the Public Fast, April 1, 1824. By Luther Farnsworth Dimmick. Sold also by Cummings Hilliard & Co.; Richardson & Lord; Lincoln & Edmands; S. T. Armstrong; Boston; Whipple & Lawrence; Salem; T. H. Miller and H. Gray & Co. Portsmouth; Joseph Boardman, Exeter; William Hyde, Portland; Mark Newman, Andover; Clarendon Harris, Worcester; George Goodwin, Hartford; A. H. Maltby & Co. New Haven; Russell Hubbard, Norwich, Conn.; J. W. Shepard, Concord, N. H.

## Lives of the Ancient Philosophers.

JUST received by R. P. & C. WILLIAMS, Booksellers, Cornhill square, the Lives of Thales, Solon, Pittacus, Bias, Periander, Chilo, Cleobolus, Epimenides, Anaxarchus, Pythagoras, Heraclitus, Anaxagoras, Democritus, Empedocles, Socrates, Plato, Antisthenes, Aristippus, Aristotle, Epicurus, Diogenes, Crates, Pyrrho, Bion, Ptolemaeus, Zeno. Translated from the French of Freelon, with notes and a Life of the Author.—By the Rev. John Cornack, M. A. 12 mo. price \$1. First American Edition, revised and corrected.

## NEW BOOKS.

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## LOST.

A LETTER from the Rev. Pliny Fisk to the subscriber, dated Jerusalem, in February of March, 1824, was lost in June last, and it is believed on the road from Hadley to Catskill, N. Y. The letter is regarded as of peculiar value, containing a condensed result of Mr. Fisk's observations for four years, in Palestine and Syria, as faithful missionary enterprise. Any one who may have found it, is requested to enclose it, by mail, to the Editor of the Recorder. S. E. DUNBAR.

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## MR. ADAMS' ORATION.

JUST published and for sale by Rens Lincoln, No. 4, Suffolk Buildings, Congress Street, by S. T. Armstrong, Cornhill, An Oration delivered at Quincy, July 5th, 1824, by GEORGE WASHINGTON ADAMS. July 31.